The Canadian Jewish News

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Pontiff to visit Israel

ROME —

"The Pope has accepted our invitation to visit Israel," Foreign Minister Shimon Peres told reporters here last Friday. "Pope John Paul II told me he had been waiting for this moment for all the 14 years of his papacy. The Pope confided to me that he includes Israel in his daily prayers for peace in the Mideast."

As to when the visit will take place, Peres would only say: "It's up to the guest and not the host to decide the date."

Vatican circles are already speaking of January 4 — the 30th anniversary of Pope Paul VI's 1962 lightening visit.

But some caution is still in order, as an official confirmation of the Pope's acceptance was not included in the Vatican's press communique, which spoke only of the Pope's "deep desire, expressed many times, to be able to make a pilgrimage one day to . . . the Holy Land and Jerusalem.

No full withdrawal

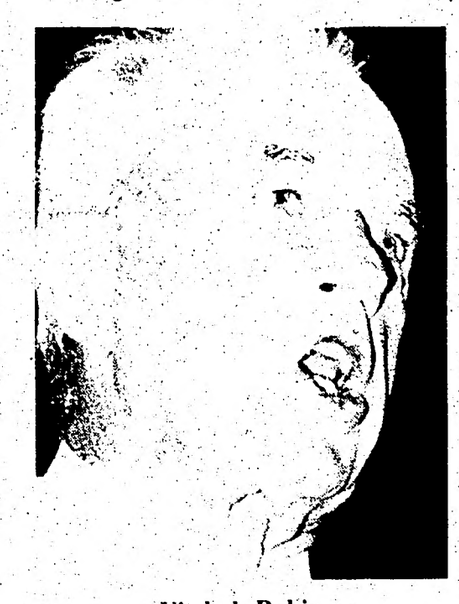
JERUSALEM (JTA) —

Israeli Prime Minister Yitzhak Rabin has angrily denied reports that Israel is holding out to Syria the possibility of full withdrawal from the Golan Heights.

Rabin labeled untrue a report that Israeli negotiator Itamar Rabinovich told the Syrians Israel "does not rule out" a full withdrawal from the strategic plateau.

The prime minister told the cabinet on Sunday he spoke after telephoning the professor-turned-diplomat in Washington overnight to double-check the story in the Labor-affiliated newspaper *Davar*. He labeled the report by diplomatic correspondent Menachem Shalev "irresponsible."

As Rabin spoke, scores of Golan residents demonstrated outside the Prime Minister's Office against the land-for-peace proposals offered by the Israeli delegation at the peace talks in Washington.



Yitzhak Rabin

The seventh round of talks opened last week with a new Israeli signal of willingness to be flexible on the Golan issue. A document presented by the Israelis for the first time used the word "withdrawal" rather than vaguer formulations in indicating readiness to trade land for peace.

The offer was rejected the following day by chief Syrian negotiator Mouwafak al-Allaf as "nothing new."

Rabin told the cabinet in a prepared statement that Israel is ready to withdraw to secure and recognized boundaries, after negotiation, as part of a peace package with Syria. His often stated conditions for such a package include open borders, trade and full diplomatic relations.

He said the Israeli formulation does not specify where the borders are to be and does not imply total withdrawal.

Davar correspondent Shalev said he stood by his story, which was attributed to "sources in Washington."

According to his report, Rabinovich told Allaf that Israel rejects the demand for the total withdrawal called for under the Syrian interpretation of the land-for-peace formula in U.N. Security Council Resolution 242 — which was careful to exclude reference to the return of "all " lands taken by Israel during the Six-Day War of 1967.

But the Israeli negotiator went on to say that the formulation now proposed by Israel as the basis of a joint statement by the two sides could accommodate the Syrian interpretation.

The Israeli formulation of the withdrawal clause, as cited by *Davar*, reads: "A withdrawal of Israeli forces will be carried out to agreed and recognized boundaries following negotiation between Israel and Syria."

Settlement leaders from the Golan have accused Rabin and his aides of selling them out and violating election campaign promises. They pledged tougher public action to fight a government policy that, they said, was a "withdrawal from Zionism."

But Health Minister Haim Ramon, a Rabin confidant, went out to meet the demonstrators and insisted that the position of the prime minister was entirely consistent with his election platform, which called for some territorial compromise on the Golan, but not total withdrawal.

In a television interview, Rabin spoke carefully of "withdrawal in the Golan, not from the Golan."

He said there would be no talk of withdrawal unless and until the Syrians spelled out the nature of the peace they envision.

In other recent statements, Rabin has insisted there must be face-to-face summit talks with President Hafez Assad before a peace treaty can be signed, in order to demonstrate to the Syrian and Israeli people that Damascus has genuinely embarked on the road to peace with Israel.

Golan settlers face uncertainty

By LEORA FRUCHT

(This is the third part of a continuing series on the Golan Heights.)

GOLAN HEIGHTS — When Yael Gal was 20 she felt the world was hers. She considered travelling abroad or becoming a scientist. Instead she chose to help build a new settlement on an isolated hilltop. She lugged rocks during the daytime and slept outside on the windswept slopes at night.

Her efforts bore fruit in 1978 with the establishment of Kibbutz Ortal, the youngest of 11 kibbutzim on the Golan Heights. Today, Gal, 35, is wondering what it was all for.

Like many members of her kibbutz, she feels shocked and betrayed by the institutions that sent her to Ortal in the first place: the United Kibbutz Movement, which established the first settlement on the Golan Heights in 1967, out of the conviction that the area must be settled, and the Labor Party, which fully supported the move. There are now 32 settlements in the region, a third of them, kibbutzim.

"We went through a lot of hardship, not because this was such a fantastic place to live, but because we thought what we were doing was important for Israel," says Gal. "Why did we think that? Because everyone told us it was important — until a few weeks ago."

The readiness of Prime Minister Yitzhak Rabin to discuss territorial compromise on the Golan Heights and the failure of the government, the Labor Party and the United Kibbutz Movement to issue an unequivocal statement guaranteeing continued Israeli sovereignty over the area, have fueled fear, anger and a growing sense of betrayal at Kibbutz Ortal.

Not quite your stereotype settlement, Ortal is a stronghold of secular, left-leaning Israelis, aged 30-something, who regard themselves as liberal in outlook. They are quick to condemn the occupation of the West Bank and Gaza Strip, and privately criticize some of the settlers there for their "militancy and disdain for democracy."

In defending their own position, most Ortal members argue that settlement of the Golan does not require ruling over another people as is the case in Judea and Samaria; that the Golan is vital for Israel's security, whereas many parts of Judea and Samaria are not; and that Israelis remain sharply divided over the problem of the West Bank and Gaza Strip, but have — until recently at least — agreed on the need to hold on to the Golan Heights — a view reflected by the 1981 Golan Heights Law which annexed the area.

In the last election, 75 percent of Ortal members voted for either Labor or the leftwing Meretz party. Many now regret that decision.

"The day before the election, Yitzhak Rabin visited Kibbutz Ortal and told us he would make peace, but he would not touch the Golan settlements," says Ortal member Ruthie Tartut. "I voted for him because of that promise. Today I feel betrayed," she says, echoing the sentiments of many on the kibbutz.

The now-legendary Rabin visit comes up again and again in conversations at Ortal. If most are incensed at what they regard as a broken promise, even a lie, others tell a different story.

"I heard the ambivalence in Rabin's words — you could interpret it many ways," says Ortal's Yossi Nakash, who didn't vote for Labor because of "the mention of territorial compromise in Rabin's speech. People hear," he adds, "what they want to hear."

Whatever Rabin did or didn't say to members of Kibbutz Ortal, their anger is not directed at him alone. "I feel betrayed by the Labor Party, the kibbutz movement, some of the Galilee settlements, and even the Jewish Agency," says Ruthie Tartut.

In November, Tartut and her family are to leave for Russia, where she is to spend the next two years as an emissary for the Jewish Agency, one of several representing the kibbutzim. During a recent visit to the Jewish Agency in Jerusalem, an official suggested to Tartut that she might not have a home by the time she returns from her term abroad.

"I was shocked. Even the Jewish Agency has written us off already," she says. "If they're not behind me, who is? And exactly who am I supposed to be representing in Russia?"

Tartut's story underscores the nature of the conflict: it is a family feud. If there is disappointment at Kibbutz Ortal, it is in the people and institutions who brought this settlement into being and nurtured it both ideologically and materially, only to, in their view, abandon it now.

Critics say that the kibbutz members are reacting with their hearts, rather than their heads, that they are not giving Rabin a fair chance, that their outcry is premature.

"Not after Yamit," counter Kibbutz Ortal activists, referring to the Israel settlement in Sinai that was forcibly evacuated to make peace with Egypt. "We realize that after a decision is made, there will be nothing left to do. We are not going to stand up on our rooftops and be dragged down by soldiers. That's a symbolic act that achieves nothing but bad feelings," says Tartut, who saw the traumatic Yamit evacuation first-hand as a soldier.

"We will respect the law," she adds. "If we are to have any influence at all it has to be now — before the decision is made."

One chance to wield such influence came at the end of September with the long-awaited visit by a delegation of the United Kibbutz Movement (UKM). The organization, representing 165 kibbutzim in the country, is affiliated with the Labor Party.

The UKM convoy — a dozen casually dressed visitors, among them former Knesset Member Edna Solodar — was making the rounds at each of its kibbutzim in the Golan. The first stop: Kibbutz Ortal.

[Cont'd. on page 5]

Yes or No

Canadians cast their ballots on the national referendum just as *The CJN* went to press. We will have full coverage of the vote in our next issue.

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Canada

Bone marrow patient longs for normal life

By LEILA SPEISMAN

TORONTO —

Except for being pale and not jumping around very much, Cathy is very much like the other Grade 3 girls at her school.

She loves going to school (well, perhaps that's not so ordinary). She gets good marks in reading, spelling and math, but her special loves are writing stories and playing piano.

But there is a big difference.

Cathy has congenital amegakaryocytic thrombocytopenia and aplastic anemia, and if she does not get a bone marrow transplant very soon, she will not live too much longer.

Congenital amegakaryocytic thrombocytopenia means that she lacks platelets, the parts of the blood cell that are involved with stopping bleeding. Aplastic anemia indicates that production of red and white blood cells is breaking down too, which says that her immune system is breaking down.

The illness makes her bleed a lot, even when she loses a tooth, and she needs regular blood transfusions.

Cathy was diagnosed at the age of 1 and, according to the doctors, was not supposed to live past 4 or 5 years of age.

She has never ridden a bicycle and cannot take part in gym at school, for fear of injury.

But she wants to, desperately. "She hates being singled out as being different," says her mother, in spite of regular trips to the hospital.

Her mother is very anxious that she live as normal a life as possible; indeed, Cathy is not even the child's real name, in accordance with the wishes of the family.

The family has tried all the drugs that are available. She has been registered in blood registries all over the world, and has been checked against the test results of mass screenings such as those for Alison Atlas and Jay Feinberg.

The family has taken her for therapy to a major clinic in Texas, with no results.

Her siblings, who ironically are a perfect match for each other, are not compatible bone marrow donors for her. Her parents are only partial matches.

The family's origins are in Minsk and in Poland, but because the family has been in North America for a long time, potential matches — which doctors feel are more likely in genetically-related populations — are scattered all over.

Cathy's mother is pleading for people who have not been tested before, to contact the Red Cross Apheresis Unit at 593-2257 or 593-2267. After an information session, all that is required to be entered in the Canadian Red Cross bone marrow registry is a simple blood test. Potential donors remain anonymous.

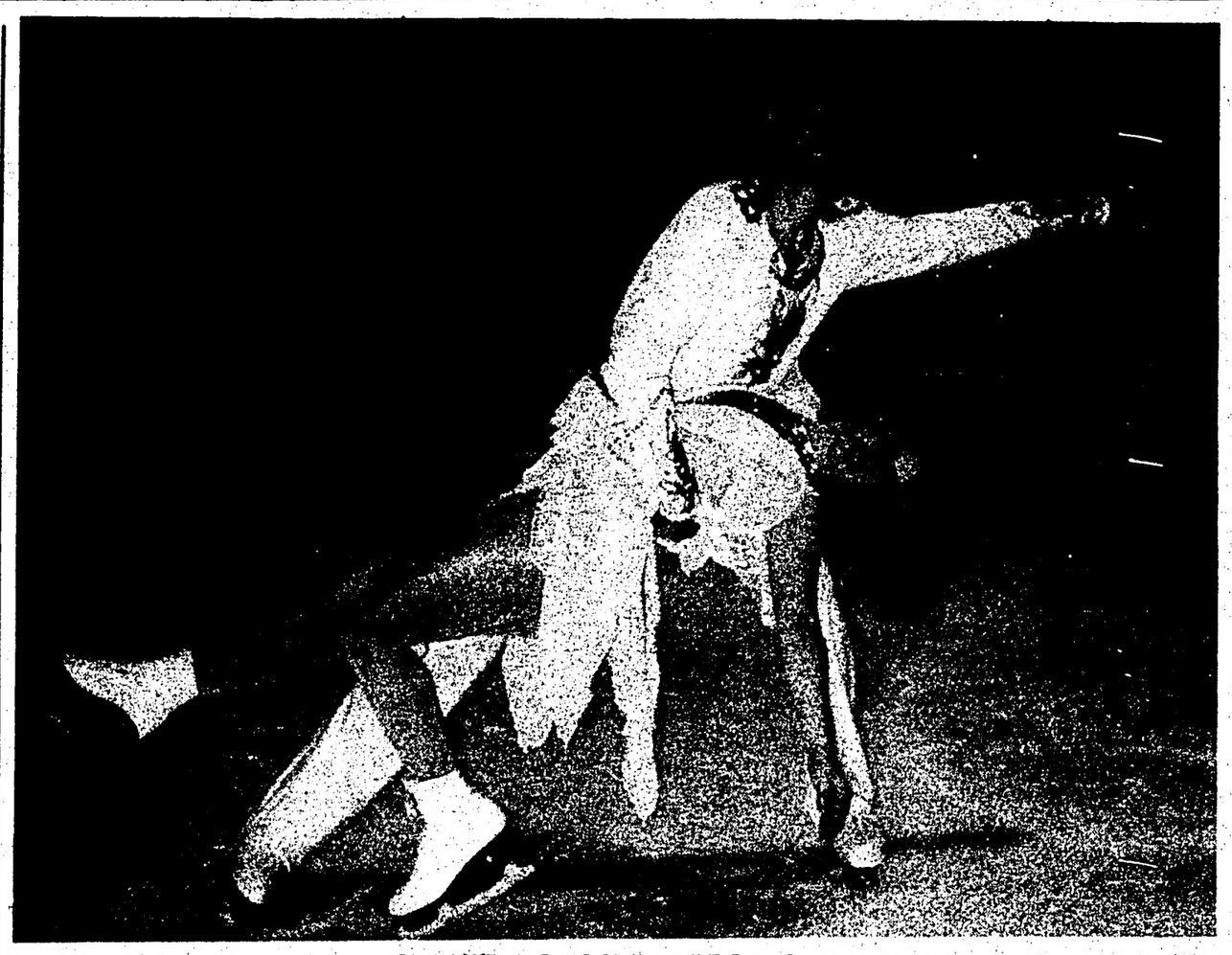
Donor sought

If a compatible bone marrow donor is found, bone marrow is drawn from the donor under a local or, usually, a general anesthetic. While there is some discomfort, it is easily controllable with analgesics.

Results of the blood tests will not only be used to help Cathy. Contents of the Canadian bone marrow registry are available through international links to registries all over the world.

The family has asked for anonymity to avoid the glare of publicity — their only concern is that their daughter have the chance to live the normal, healthy life all of us want for our children.

Cathy, her family, and all those who may potentially benefit from the testing, deserve that.



SKATING CHAMPIONS

Pictured are Kostia Kaplan, 25, and Tamara Ruby, 18, Israel's national figure skating champions, who recently presented a special performance for students at Toronto's York University. Kaplan (originally from the Soviet Union) and Ruby (originally from Montreal) met last year at Canada Centre (a UIA Canada project) in Metulla, Israel where they were teamed up to become Israel's most stunning combination on ice. The dance pair, who were stars in their native countries before immigrating to Israel, will be representing Israel in international competitions throughout Europe and Russia later this year and at the 1994 Olympics in Norway. The ice dancing pair, who were in Canada for one week to drum up support for their Olympic hopes, plan on returning to Canada in the spring of 1993 to perform for local UIA/UJA community campaigns.

Okanagan JCC dedicated

By ROB GEREIN

KELOWNA, B.C. —

With a potpourri of politicians and religious leaders on hand for the occasion, the Okanagan Jewish Community Centre was officially opened here on Oct. 18. Kelowna is in the interior of British Columbia.

The 5,700 square-foot building at 108 N. Glenmore Rd. features a synagogue, community hall, library and classroom and kitchen.

British Columbia's notorious wet weather co-operated and the sun broke through and the rain held off for the two-hour outdoor ceremony.

Rabbi Emil Klein, who served the Okanagan valley for many years, travelled from his retirement home in Desert Hot Springs to give the invocation and join in the celebration.

Rabbi Klein recalled past efforts to establish a OJCC and said the new $500,000 building is "beyond my wildest dreams."

Up until now, Okanagan Jews held services and various functions at St. Michael's Parish Hall, a Kelowna Anglican church.

"A few years ago, I was trying to convince the leaders of this congregation to purchase a building of our own," said Rabbi Klein. "I said, 'let's purchase an old home, and we'll knock down a couple of walls, do some repairs, and at least we'll have a little place to meet and worship'."

Rabbi Klein said it was the vision and determination of Robert Levin, past president and building chairman of the OJC, and current president Mel Kotler, who also serves as fundraising chairman, who made the dream a reality.

"When I arrived [in Kelowna] last week, Mel Kotler took me out to see the building. I couldn't believe it. "It's ... so beautiful," said the rabbi. "I then realized how hard they worked to build this centre.

"May the Lord bless them for what they've done in this community."

Dave Barrett, MPP for Esquimalt-Juan de Fuca, said he was honored to be a part of the festivities.

"I want to say as a Canadian, as a British Columbian, and as a Jew, how proud I was to be asked to be with you today," said the former premier.

Barrett related a story about Vancouver Island's struggle to join B.C. and Canada, and how the fight to join confederation was led by Henry Nathan, who later became the first Jewish MP from Vancouver Island and the last one until Barrett's election four years ago.

"Pioneers from the Jewish community have played a worthwhile, prominent and ongoing role in building this country, and may that never end," said Barrett.

He said the OJCC represents, and celebrates, the differences in culture and religion that make a great nation.

"What you have manifested here in this building is a statement that in this country there can be differences, and the richness of the country is built on those differences."

B.C. Liberal party leader Gordon Wilson echoed Barrett's words, saying the centre is not only a symbol for Jews but for all British Columbians.

"We can be different but equal under the law. All of us must strive to be strong in the defence of those principles," said Wilson. "And all of us must speak out strongly against those who deny us those most fundamental rights."

Even with speeches from representatives of all levels of government, most people were waiting to hear Kotler, who has played a big role in the growth of Judaism in the Okanagan.

Kotler began by thanking the workers involved in building the centre, which included both paid workers and volunteers.

He made special mention of Rabbi Klein, whom he credited with "holding together" the Okanagan Jewish community when numbers were much lower than the 55 families who now belong to the OJC.

Kotler, holding back tears, said: "This is a special time to dedicate our building as it is part of our New Year. It feels good to be at this point."

Because of the Yom Tovim, representatives from major Jewish organizations in Vancouver were unable to attend.

Japanese choir to perform in Hebrew at Toronto shul

TORONTO —

The Shinonome choir of Japan will make its Canadian debut, singing in both Japanese and Hebrew on Nov. 5 at 8 p.m. at Temple Sinai.

Shinonome is the choir of a Japanese Christian sect who are dedicated to strengthening the bond between Japanese and Jewish people, in accordance with the tenets of their church.

When Canadian composer, Ben Steinberg, first heard the choir in Boston in the spring of 1990, he was astonished to find that some of his work was already in their repertoire. When he returned to Toronto, Steinberg, who is music director of Temple Sinai, found an enthusiastic response to his suggestion that Shinonme be invited to add Toronto to their next North American tour itinerary.

Last year, he was invited to lecture in Japan, under the auspices of their church, an experience that he found fascinating and rewarding.

This church, which is dedicated to the support of the State of Israel, came into being while Israel was still an unrealized Jewish dream. It's founder, Father Takeji Otsuki experienced a religious revelation in 1938 that caused him to formulate the cornerstones to which all members of his church subscribe. These embraced the prediction that Israel would become an independent state (which came to pass ten years later); an obligation to pray for the spiritual restoration of Israel; to pray for peace in Jerusalem; and to pray for the coming of the Messiah.

During World War II, Otsuki and his family were persecuted for their beliefs. After the Japanese surrender, this rapidly growing Christian sect announced the establishment of the Japan Christian Friends of Israel — this at a time when neither Otsuki nor his followers had ever met any Jews.

The church now consists of more than 100 congregations numbering better than 6,000 souls throughout Japan. It has members in Korea, Taiwan and the Philippines. The church supports a theological seminary for 30 male and female students, and also the unique Beit Shalom. These are residences where Jewish visitors to Japan are welcome to spend three days as guests of the church.

The notable Shinonome choir reaches out in the universal languages of song and dance to all the people of the earth. They have toured both European countries and several U.S. cities during past years. Following their premiere Canadian concert, they will make their sixth tour of Israel, singing both in their own tongue, and in the language of their audience.

On Oct. 30, Steinberg will present an introductory illustrated lecture immediately following the Sabbath service. He will include video tapes of the choir's performancees plus footage and slides from his own stay in Japan. It is entitled An Introduction to Beit Shalom, the Japanese Christian Friends of Israel.

Everyone is invited to share in the rare experience offered by the Musical Legacy program when the 43-voiced choir of Japanese men and women, under the batons of the Reverends Sato and Nakamura, will sing secular and religious music in both Japanese and Hebrew. Admission is free, but, since space is limited, only ticket holders will be admitted. Complimentary tickets are available in four locations: Temple Sinai, 210 Wilson Ave.; Israel's Judaica Centre, 897 Eglinton Ave. W.; The Jewish Community Centre, 4588 Bathurst St.; The Jewish Community Centre, 750 Spadina Ave.

For further information, call 487-4161,

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Vigils held outside store of David Irving supporter

By RON CSILLAG

KITCHENER —
Call it fear and loathing in Kitchener.

"Bulls--t!" screams a young leather-jacketed male to an older man who carries a sign that says the Holocaust is an irrefutable fact.

A couple of skinheads walk by, their eyes boring into the handful of protesters, many of whom are non-Jews. Later, the same skinheads stroll by again.

Strangers approach the small group and ask what's going on. When told, some shrug and walk away. Several ask for their own signs to join the protest. Some cars honk their horns in approval; others gun their engines menacingly.

It has come to this in Kitchener, home to Oktoberfest, and known before World War I as Berlin.

Surrounded by the largest German population in Canada, Kitchener-Waterloo's 1,000-strong Jewish community is getting a wake-up call.

For many, it's a rude awakening, but one long in coming. So precisely at noon every Thursday, Friday and Saturday until the end of this year, the protesters will gather with their signs outside European Sound, a downtown stereo shop with a difference.

The King Street store is owned by one Michael Rothe, who wears his politics, if not on his sleeve, then plastered in his shop windows.

The store is locked and boarded up. A small hand-written sign says it's inventory time. But the passerby can still browse in the windows, not at the Grundig and Blaupunkt goodies inside the darkened shop, but at the multi-page, photo-enlarged essay questioning the number of Jews "allegedly" killed in the Holocaust and ruminating on what actually constitutes Holocaust revisionism.

Plainly visible is a poster announcing the visit to Canada of British Holocaust revisionist and "hoax buster" David Irving, whose main claim to fame is the theory that "only" 78,000 people died in Auschwitz, all of natural causes, and that the gas chambers there were erected after World War II to bring the tourists in.

Earlier this month in Ottawa, cooler heads prevailed and Irving was barred from entering the country, effectively cancelling a host of public appearances, including one that had been scheduled for Nov. 14 right in Rothe's store [CJN, Oct. 22]. In fact, Rothe was even springing for Irving's ticket to Canada.

Now that the spectre of another Irving visit has evaporated, people here can focus on Rothe, who is denounced as a racist and confidant to every neo-Nazi in Canada.

The thrice-weekly vigils sprang from an action plan developed by Canadian Jewish Congress. It took a Rothe and a visit here from Toronto by CJC's Bernie Farber to finally galvanize this community, used to keeping a low profile.

Under the watchful eyes of two Waterloo Region police officers, the 20 or so picketers are joined by one non-Jewish woman who explains, "a lot of other people also died in the Holocaust. I feel a moral obligation to be here."

Also with sign in hand is Alan Harris, a 65-year non-Jewish Royal Air Force veteran from Southend, England, here visiting family.

"I went into the camps right after the war," he says. "And I've followed Irving for years. He and people like him must be stopped."

Present is Cantor Abraham Fisher of Beth Jacob Congregation, shul president Howard Rotberg, CJC point man Paul Walman and Simon Adler from B'nai Brith.

At the centre of the quiet protest is a tiny, frail woman with a homemade cardboard sign in hand. "If I had a stick," explains Monna Zentner, "I'd probably use it to hit someone."

Zentner's bravado is no mere talk. A few weeks ago, an enraged Rothe emerged from his shop while Zentner was picketing alone. According to witnesses, Rothe grabbed the sign away and allegedly punched the 55-year-old woman square in the head.

She's none the worse for wear, save for a small bump. And she promises that if the police do not lay charges against Rothe, she will go to a justice of the peace with signed witness statements and have him charged anyway.

Rothe's problems may be compounded by a complaint laid by CJC regarding the signs in the window. Congress says they propogate hate; police are investigating.

"I'm not brave," insists Zentner, a professor at the University of Waterloo. "We can't have Nazis here. We just can't..."

Somali war criminals said in Canada

By PAUL LUNGEN

TORONTO —
A television documentary detailing allegations that Somali officials involved in atrocities are now living in Canada gives credence to the contention that failure to act on Nazi war criminals will lead to Canada being used as a haven by other war criminals, B'nai Brith spokesman Ian Kagedan said recently.

Nazi war criminals coming to Canada remains a very real concern, but the conflicts in Yugoslavia and Somalia lead to the prospect that Canada will once again be favored as a refuge by international criminals, he said.

"The problem with war criminals is. . . ever-present," Kagedan said. "We ought to have learned our lesson with Nazi war criminals."

Jack Silverstone, national executive director of Canadian Jewish Congress, said that as a result of the Deschenes inquiry into Nazi war criminals, Canada's legislation was changed to prevent the country being used as a refuge by international fugitives. But while the law has changed, "the issue depends on the diligence of officials who have to apply the regulations," he said.

In addition to the alleged Somali war criminals, Congress is aware of a former Nazi fugitive who, facing loss of citizenship and deportation in the United States, fled to Montreal. That case remains unresolved, he said.

"Creativity and determination are obviously necessary to ensure these cases are dealt with properly. . . so that Canada lives up to the ideals set out in the legislation," Silverstone said.

Kagedan said that a stronger effort in removing Nazi war criminals and preventing their entry into Canada would "go a long way to signalling other war criminals that they are not welcome here and if caught, they will be dealt with."

The documentary, which appeared on *the 5th estate*, outlined the cases of three Somali officials, one of whom, allegedly responsible for multiple murders, was working openly in the Toronto area as a security guard.

Despite claims by Canadian immigration officials that they could not locate him, he was easily found by the documentary crew. Immigration authorities deported him only after the program aired.

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Canada

HUMAN RIGHTS AWARD

At a meeting of the Canadian Jewish Congress (CJC) national executive committee, CJC presented the Saul Hayes Human Rights Award to the Honorable John A. Fraser, Speaker of the House, for his distinguished service to the cause of human rights. Pictured from left are CJC president, Prof. Irving Abella; CJC Pacific region chairman Renee Bellas; John Fraser; and CJC national executive committee chairman Charles Zaionz.

Local donors make laser brit possible

BEERSHEBA —

A recent circumcision by surgical laser at Beersheba's Soroka Hospital (*CJN*, Oct. 22), said by doctors there to be the first brit of its kind, was made possible by Canadian fundraisers.

The Canadian Associates of Ben-Gurion University (BGU) and the Hamilton Supporters of Israel, under the chairmanship of Morris Lax, raised over $100,000 to purchase the laser, which is used mainly for treating cancer.

The circumcision was performed on 14-year-old Alexander Volk, a Russian immigrant who suffers from a blood disorder that prevents his blood from clotting. Volk had insisted on having a brit milah.

Dr. Shlomo Walfisch, the surgeon who performed the circumcision, told *The Jerusalem Post*, "I was able to be very exact with the laser. Bleeding was minimal and only for symbolic purposes, to meet the halachic requirements, and we did not physically endanger the boy."

Walfisch is a teaching professor at BGU's faculty of health sciences and is on staff at Soroka Medical Centre, an 800-bed teaching hospital affiliated with BGU.

Walfisch also has a Canadian connection, having spent a sabbatical year at Toronto's Mount Sinai Hospital in 1987-88, learning new surgical methods involving laser equipment to treat diseases of the colon and rectum. He became expert in using laser equipment to evaporate cancerous tumors of the colon found most often in the elderly, thereby eliminating the need for colostomy.

Walfisch, an observant Jew, has now achieved a medical breakthrough by combining his surgical expertise and his Orthodox background in his use of the laser to perform a brit milah.

"Now I feel like a full-fledged Jew," said Volk.

Koor president to address group

TORONTO —

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As a result, Koor reported an operating profit of $129 million for the first nine months of 1992.

Gaon will be in Toronto on Wednesday, Nov. 4 at the Sheraton Centre Hotel, 123 Queen St. W., to address a breakfast meeting sponsored by the Israel Economic Mission to Canada and the Canada-Israel Chamber of Commerce (CICC). His topic will be How to Save a Fortune 500 Company — An Israeli Success Story.

For more information, contact the CICC at (416) 961-7302.

Name Game

There is a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years. Mr. Catzman reports on his research in The CJN.

PESACH — NISSAN — OSTER

Being born during the Passover festival commanded recognition in a suitable surname.

Pesach, Pesachowitz, Psaches.

Nissan, Nissanevitz (the Jewish month).

Oster — like the Christian Easter, which coincides with Passover because its date is determined by the lunar calendar.

Pasquale — is the Italian version which derives from the pascal lamb.

Oster is a place name in the Ukraine and may therefore be a possible source for a Jewish surname.

KOENIG — LAUFER

Chess was a favorite leisure pastime for Jews. The name of chessmen found their way into surnames:

Koenig — king; Dame — queen; Laufer — bishop; Roche — castle or rook; Springer — knight; Bauer — pawn.

The Jewish name for chess is Schach.

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Professor Yoram Ben-Porath ז"ל
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Dr. Yael Ben-Porath ז"ל
Lecturer, Department of Philosophy.
Hebrew University of Jerusalem

and their five year old son

Yahel Ben-Porath ז"ל

who perished in a tragic automobile accident near Eilat, Israel on Sunday, October 18, 1992.

Funeral was held on the Hebrew University of Jerusalem's Givat Ram Campus on Tuesday, October 20, 1992.

May the memory of the Ben-Porath family serve as a blessing to all who were privilcged to have known them.

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Golan settlers express dismay

[Cont'd. from page 1]

The UKM representatives greet the kibbutz members warmly with pats on the back, inside jokes, lots of camaraderie. The kibbutzniks are cordial but more restrained in their response. It feels like a meeting between two family members whose relations are strained. It is, in fact, a family feud within the Israeli left: a confrontation between the pioneers who settled the Golan and the establishment whom they feel has abandoned them.

"We were sent here by the United Kibbutz Movement," declares Kibbitz Ortal secretary-general Ronen Nechustan. "Now we expect your full support." He calls on the movement to declare that there is no contradiction between settlement and peace, that Israel must have sovereignty over the Golan, and that Kibbutz Ortal will not have to be evacuated. Then he invites other members to air their views.

"The sense of abandonment is not restricted to the Golan," says Yael Gal. "Other kibbutzim feel disappointed in you as well. If you don't rally behind us now, there will be a loss of faith in the entire kibbutz movement."

"Why are you so eager to follow Rabin blindly?" asks Uri Heitner, another member. "If Yitzhak Shamir, as prime minister, acted the same way you would all protest vigorously. If Shimon Peres took these steps some of you would protest. Why are you so willing to support Rabin in actions that would not be tolerated by any other leader?

"I know that as soon as I raise doubts about Rabin, the immediate response will be: 'How can you trust Rabin, of all people, to guarantee our security — the man who has so much military experience.' Frankly, I am surprised that people can still ask that question after our experience in the Yom Kippur War when we put all our trust in Golda and Moshe Dayan." (Both former Prime Minister Meir and then-Defense Minister Dayan were severely criticized after the 1973 War for failing to anticipate and prepare the country for the surprise Arab attack.)

Heitner goes on to outline what he sees as a dangerous erosion in Rabin's position. At this point, one UKM delegate can no longer restrain himself and asks: "On what basis are you judging Rabin? How do all of you know what it is that he has offered?"

"We hear what he's saying to the media and what he's not saying," responds another kibbutz member, adding: "We feel the sword hanging over us."

"Without the Golan," cries another member, "Israel has no future — there is no point living here."

"Oh, stop it," counters the UKM representative. "Don't exaggerate."

"This settlement was founded in order to plant roots, not in order to turn us back into wandering Jews," says Heitner, once again arousing the ire of the UKM delegates. "Calm down," they urge.

But Heitner is unfazed: "We've heard that you're planning to send psychologists here to calm us down," he says. "We don't need pills or therapy. What we need is your full political support."

"If today you are showing such ambivalence on this issue," adds kibbutz treasurer Motti Drimer, "tomorrow you'll be calling us a drain on funding and an obstacle to peace."

Uncertainty affects kibbutzniks

Despite their disappointment in the Labor Party, many members of this kibbutz and others in the Golan feel an aversion towards the Likud and right wing whom they charge with trying to exploit the Golan issue for political capital.

Says Motti Drimer: "A couple of weeks ago we were asked to host a Golan lobby group. When we walked into the dining hall and saw who was there, our hair stood up on end. When these same people appear on our television screens, we shut off the TV in disgust — Ariel Sharon and a whole bunch of right wing MKs. We refused to give them the podium. We want you to stand behind us," he tells the UKM delegation, "not Ariel Sharon."

In one last plea, Ronen Nechustan turns to his guests and says: "We want to know that we have not been left all alone."

Yossi, the spokesman for the UKM delegation, takes a deep breath. "We are with you," he says. "We feel no need to justify our reasons for supporting settlement on the Golan; they were right then and they stand today.

"We are in a period of great uncertainty. We don't know the details of the negotiations — and neither do you. But I see no reason in the world to think that Rabin is betraying us."

He urges the kibbutz members to use their heads, rather than their hearts, and to remember that "we believe in this place."

Yossi restates the two elements of the UKM's position: Israeli sovereignty over the Golan, and support for peace negotiations. "Some among you would like to see only one element or the other," he says. "What can we do? Our message is more complex than that. We want settlement AND peace."

"What's the bottom line?" blurts out Uri Heitner. "What if you have to choose between the two --"

"You won't force us to make a declaration we can't stand behind," counters Yossi. "If you're smart you won't ask us to."

After the murmuring has died down, former Labor MK Edna Solodar adds a few words. "The law applying Israeli rule to the Golan Heights can be changed by a Knesset vote," she notes. Then she talks about her visits to kibbutzim all over the country.

"Everywhere I go," she adds, "I sense a great readiness to give back everything in exchange for peace." Solodar also expresses her support for peace with the Golan — but refuses to speculate on what the kibbutz movement will decide if Israel is forced to choose between the two.

Most of the participants leave the meeting feeling less than comforted.

"I don't understand their hesitancy," says Nechustan. "Despite the conflict in which the kibbutz movement finds itself — supporting both peace and settlement — I expected that they would voice clearer support for settlement."

Motti Drimer is also disappointed. The kibbutz treasurer, whose office is plastered with Rabin posters, expected more from his colleagues in the kibbutz movement. "Yes, they said they were in favor of settlement in the Golan," he admits. "But they didn't say they would fight for it. When I go to war," he explains, "I want to know who is on my side."

Israel Travel

In the Nov. 12th issue of

The Canadian Jewish news

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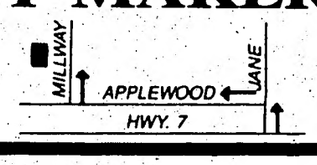

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Born in Jerusalem in 1926, Meir Pa'il volunteered for the Palmach at age 17 and eventually served as Deputy Battalion Commander in the War of Independence. In 1971, he retired as Colonel. Dr. Pa'il received his Ph.D. in History from Tel Aviv University in 1974 and was awarded the Itzhak Sadeh Prize for military history. He served as a member of the 8th. and 9th. Knessets as a senior representative of the Peace Initiative Camp. Since 1984, Meir Pa'il has been the academic director of the IDF's Historical Research Centre.

For more information contact Canadian Friends of Peace Now in Toronto at (416) 764-3997

CJN Exclusive

David Friedmann

This year marks the 90th anniversary of Bank Leumi Le-Israel B.M. — the oldest banking institution in Israel. Bank Leumi, with total assets of almost $30 billion, has 355 branches and offices in 17 countries.

Established in London, England by Dr. Theodor Herzl, Bank Leumi has helped finance the re-settlement of the Jewish homeland. It guaranteed loans enabling the founding of Ahuzat Bayait, which became Tel Aviv; assisted in the opening of Hebrew University; transferred assets of German Jews seeking to escape war-torn Europe and served as a source of credit for Israel's pre-state security and defence needs in 1945. Originally named the Anglo-Palestine Bank, Bank Leumi Le-Israel was assigned as Israel's first central bank.

CJN Managing Editor Len Butcher talked to the general manager and chief executive officer of Bank Leumi, David Friedmann, in Toronto recently at Bank Leumi on Bathurst Street.

CJN: *In 1991 the Israeli economy grew at an impressive rate as can be seen by a 5.9 percent increase in real terms in the Gross Domestic Product. To what do you attribute this growth?*

Friedmann: This growth really began in 1990 with an increase of 5.4 percent in the GDP. The stimulation began with the sudden aliyah from Eastern Europe, especially from Russia. Since 1989 until now the population of Israel has grown by almost half a million Jews and that stimulated business, mainly in the construction industry, but all businesses related to that industry benefitted as well. As a result the whole economy was stimulated.

The expectations for this year are that the GDP will grow around six percent even though the number of immigrants has dropped sharply.

Israel's exports of services and goods for the first half of '92 grew by about five percent. So we have the exports market growing, and the domestic demand for goods and services is higher because of the increased population.

CJN: *So you see this growth continuing for a period of time?*

Friedmann: It certainly looks like this year and next year can be very good because we see, for example, investments in plant and equipment grew by 27 percent in 1991. This year it's expected to increase by 10 percent. So this is the beginning of new industries that will create jobs. In 1991 close to 100,000 new jobs were created, but unfortunately that's not enough and unemployment grew because of the influx of immigrants who were mostly of working age.

CJN: *How important is the loan guarantee to Israel by the United States?*

Friedmann: It is important mainly in one sense. Israel can raise funds and the banking industry can raise substantial funds to lend to the government, but those are short or medium term loans, five to seven years. But if you have to invest in infrastructure and in projects that the return is 15 or 20 years, the sources in the world market for that long-term funding will not lend the money without the kind of guarantee the United States provides.

At the same time the psychological effect is no less importrant. The fact that the guarantees were rejected earlier had a bad effect psychologically on the world market as far as a readiness to lend money and to invest in Israel.

CJN: *A key to Israel's growth is foreign investment. What is the government doing to attract foreign investors?*

Friedmann: There are many tax concessions and grants being offered foreign investors. I'm not familiar with all the details and I'm not going to go into it now, but there are substantial benefits to investing in Israel.

CJN: *Would a peace settlement dramatically change the outlook of foreign investors to invest in Israel or do you think that is a factor when making the decision to invest there?*

Friedmann: I think there's no question that political problems in Israel have affected certain businesses. For example, when we talk about investors we are usually talking about Jewish people from abroad. I was in Japan last November. You'd be surprised to hear that they were waiting for the peace talks to produce results so that they could establish distribution centres in Israel for the whole Gulf area.

If there would be peace and an open market many international and multi-national companies, instead of sending their goods from wherever they have their plants, all the way to the Midwest region, they would set up centres in Israel because they know we have the skilled labor.

CJN: *The Bank Leumi Group, along with one of its subsidiaries, Fairchild Technology Venture Ltd. and other Israeli investors have established the first venture capital fund in Israel called Teuza. What are the plans and goals of the fund?*

Friedmann: The goals are to encourage high technology and supply capital to those people who have ideas that could prove very successful. One

of the problems with many people with great ideas is that they either don't have the funds to carry those ideas through or can't raise the necessary capital. This fund is aimed to assist this type of activity.

CJN: *In 1991 the Bank of Israel set a target level of 14 to 15 percent inflation for 1992. Has this been accomplished?*

Friedmann: It is probably going to be much lower. The estimate today is 10 to 11 percent, with a maximum of 12 percent. The last 12 months, by the way, was 10 percent. This was accomplished in part by the right monetary and foreign currency rates that have been much more consistent than they had been. This enabled prices to come down, wages also went down because of lower inflation and productivity went up.

CJN: *As a banker, what's a level of inflation that you think would be a good level for Israel?*

Friedmann: Of course we would like to have a one-digit inflation. The problem is that you can't cut down inflation and encourage investment and stimulate economy at the same time and this is what actually happened between 1985 and 1989. Until July 1985 when a new economic plan was introduced by the government, inflation had reached around 1,000 percent annually. In 1984 it was 400 percent. With the new plan, inflation was reduced to between 16 and 20 percent, but it also slowed down the activity of the economy. So if the inflation rate rises by another two or three percent, we shouldn't be concerned. Fourteen or 15 percent inflation is livable if the economy is growing.

CJN: *How has the recent influx of immigrants affected the way Bank Leumi does business in the area of offering new programs or incentives?*

Friedmann: All the banks, naturally, are after their business, but without giving percentages, Bank Leumi has done very well. In fact we probably have a higher percentage of immigrants within that group than we have of the existing population. Of course it's a different type of business because today you offer them all kinds of benefits to deal with your bank. Now there are many of these people unemployed and many still have yet to get settled, but we are trying to think strategically and looking at them from a long-term perspective and not the short term. You have to invest in the young people because they are the future.

CJN: *Are you in favor of the privatization of government-controlled businesses?*

Friedmann: Yes, I think it would be good for Israel. The question is always, what price glory? Here there are some problems and I don't want to get into politics but there are political issues, of power, like certain ministers who don't want to lose power, at least that was the situation in the past. Now what the government has done until now is to sell part of the shares of the government-owned companies — 10, 20 or 25 percent — to the public in Israel through the Israel stock market.

There are certain companies in which the government feels it should keep control but the general philosophy today is that there should be privatization. How it will be done, whether it will be done on the domestic market, through foreign markets or on the New York Stock Exchange, it's difficult to say. We'll have to see what the new government decides.

CJN: *Israel enjoys a free trade agreement with the United States. It also has a special arrangement with the European Community. What kind of special arrangement?*

Friedmann: Well, we're not full members of the EEC. We're more like attached members. This gives us free trade status the same as we have with the United States and maybe even a better agreement. This is a great advantage having these free trade agreements because many things can be channelled to Israel in the way of investment.

CJN: *Do you foresee, and would there be any advantage in a free trade agreement between Israel and Canada?*

Friedmann: I don't think there is much trade between the two countries. A free trade agreement would be helpful if there was substantial trade.

CJN: *In your opinion, what are Israel's strengths and weaknesses in relation to its economy?*

Friedmann: That's an answer that requires about three hours. Okay, as far as weaknesses, the first is that we are a tiny country surrounded by countries that won't deal with us. So when we think about markets we have to look far away. If you want to compare the situation to Canada and the United States, each of these countries can send their goods by truck or by train. Israel has to ship everything by airplane which is a big disadvantage. Even with Egypt, who we are at peace with, there is not an open market and almost no trade.

The second disadvantage is that the domestic market is very small. Thirdly, we don't have natural resources. Everything that we produce the raw material has to be imported. The same with machinery. Much machinery we manufacture ourselves, but the major machinery we have to import. And as I mentioned before, the hesitancy by foreign investors to invest in Israel because of politics.

On the other hand, there are advantages such as the free trade agreements with the United States and Europe. We have very skilled labor and know-how. In the high tech industry we are competing with the biggest companies in the world and some of our high tech companies are selling to Japan. In the last few years productivity and the labor relations in Israel have changed quite substantially for the better.

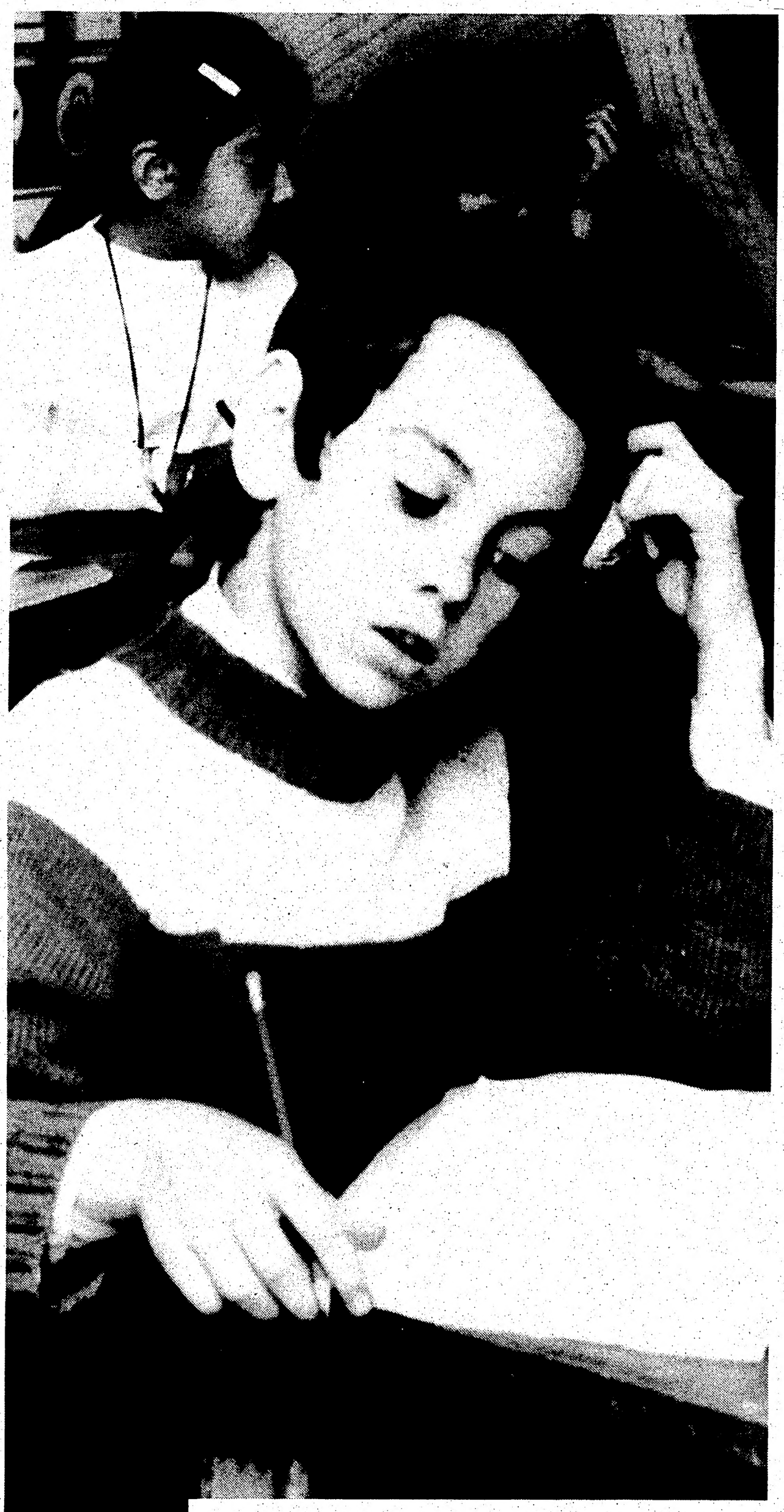
If you look at a company like Koor which is producing much more with less people than it was several years ago, you see a whole change of attitude. So altogether, I think the Israeli economy is ready to go ahead quite strongly and I believe that will happen in the next few years.

CJN: *Is there anything the government could be doing that it's not now doing to ensure a strong economic Israel?*

Friedmann: It's hard to say because we are relying too much on governments. The only thing a government should do is see that the economy as a whole should be stabilized. It shouldn't create too high a deficit in the budget and it should control expenses. On the other hand, if we want to expand our economy and our industry, the major target today and what will probably be in the budget for next year, is the high amount to invest in infrastructure. Otherwise, the less the government is involved in the activity of the capital market, the industrial activity will be better. In the final analysis, and I don't want to go into detail, you find out when there is more liberalization by government and the initiative is in private hands, then the results are much better and I think that's what's going on now in Israel . . .

CJN: *As a bank, other than having funds to loan, what role can you play in developing a stronger economy?*

Friedmann: As we mentioned before there is a venture fund, but that's only a small part. We are going to become much more involved not only in the financing, but in the activity of investments, such as encouraging and advising investors in mergers and acquisitions. We are not only bankers. As a group, Bank Leumi has one of the largest real estate companies in Israel. We also have, I believe the largest insurance company, so we are involved in things other than banking.



Joseph is a smart boy but he has a **difficult** time learning the genders of Hebrew nouns. This does not **surprise** me, so did I. I tell him this, I just don't tell him how much **trouble** I had.

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World

Clinton team seen better for Israel

By PAUL LUNGEN

TORONTO —

A Clinton/Gore administration would lead to a major improvement in the U.S.-Israeli relationship, a spokesman for the Democratic presidential campaign said here recently.

Prof. Bruce Jentleson, Middle East policy advisor to the Clinton/Gore campaign, told a gathering at the Shaarei Shomayim synagogue that unlike the current Republican administration of George Bush, both members of the Democratic ticket feel a strong emotional commitment to Israel.

Governor Bill Clinton and Senator Al Gore base their support for Israel on a commonality of feeling "of two peoples who share deep and abiding concerns and values" as well as on support for a "strategic partnership" with the Jewish state, Jentleson said.

In a Middle East led by the likes of Saddam Hussein, Muammar Khadafi and Hafez Assad, strategic ties remain important despite the disintegration of the Soviet Union, Jentleson said.

The Democratic hopefuls are committed to allowing Israel to maintain a qualitative military edge over its Arab foes. They retain an "absolute, unequivocal commitment to Israel's security," the professor said.

Peppering his remarks with a highly partisan critique of the Bush administration, Jentleson attacked Bush for his September 1991 remarks in which he claimed he was "one lonely little guy facing 1,000 [pro-Israel] lobbyists." That was one of the "most anti-Semitic statements by a U.S. president," Jentleson said, adding that Bush's sentiments rose to the surface in that incident.

Jentleson said that unlike the president's belief he could bring Saddam "into the family of nations" by arming and supporting him, Clinton and Gore have no misconceptions about Arab dictators. A democratic administration would take more seriously the problem of military proliferation of Arab regimes, he said.

Turning to the peace talks, Jentleson said Clinton is aware of the mistake made by the last Democratic president, Jimmy Carter, who scrapped the outline of a strategic arms deal so he could forge his own agreement.

Clinton would assure continuity of talks, Jentleson said, though the United States would not attempt to impose on Israel its concept of a good deal.

Jentleson acknowledged that the United States is overly dependent on Middle East oil (it was Iraq's largest petroleum purchaser prior to the Gulf War). Until the United States "gets serious about energy consumption" and reduces its dependence on foreign oil, that will remain a problem, he said.

Jentleson's remarks were sponsored by the Israel affairs committee of Canadian Jewish Congress, Ontario region and the Shaarei Shomayim Congregation. He was introduced by Stephen Granovsky and thanked by David Rotenberg, co-chairman of the committee.

A Jerusalem resident shows his support for Bill Clinton by wearing a kippa with the U.S. presidential hopeful's name knitted into the design. [RNS/Reuters photo]

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יאָרציים נאָך אַ יידיש שטעטל אין פוילן

פון אַ"ע סי"וועריש

איך האָב בכיוון נישט אָנגעגעבן אריבן דעם נאָמען פון מיין שטעטל, וואָס איך וויל דאָ באקלאָגן. די סיבה: הונדערטער יידיש־לייענער פון דער צייטונג, דערזעענדיק דאָס קעפל איבער דעם אַרטיקל, וועלן קענען צואייגענען פאַר זיך דאָס דאָזיקע קעפל. טראָץ דעם, וואָס איך וועל דאָ ספעציפיש שרייבן וועגן מיין שטעטל, קען די זעלבע באַשרייבונג געגעבן ווערן צו הונדערטער יידישע מקומות אין פוילן. דאָס לעבן אין די דאָזיקע קהילות איז, מיט געוויסע קליינע אַנדערשקייטן, געווען כמעט דאָס זעלבע. די זעלבע יידישע מענטשן: דער זעלבער לעבנס־שטייגער; כמעט ענלעכע אינסטיטוציעס און אָרגאַניזאציעס; אויך זיכער די זעלבע יידישע הערצער און נשמות. איצט ווערט 50 יאָר, וויַ די דאָזיקע יידישע שטעט און שטעטלעך זיינען פאַרניכטעט געוואָרן אַ טייל — אפשר 49 יאָר, אָבער פאַר אַלע איז דער לעצטער גזר־דין אַרויסגעגעבן געוואָרן אין האַרבסט 1942.

דער נאָמען פון מיין שטעטל איז **סטאָפּניץ**. וואָס האָט זיך דאָס שטעטל געפונען? אין אַ חוזק־לשון קען מען זאָגן: אין „מלך אביונים גיטער". ווי גרויס איז סטאָפּניץ? אַזוי גרויס ווי „אַ טַל־ומָטָר אין אַ קליין סידורל". דער אמת'ער ענטפער צו דער ערשטער פראַגע איז: אין צענטראַל־פוילן, קעלצער וואָיעוואדסטוווע, בוסקער פאָוויאַט. ווי גרויס איז עס געווען? גרויס ווי די וועלט, וויל פיל סטאָפּניצער תושבים האָבן דאָרט אָפגעווארינט זייער גאַנץ לעבן און דאָס איז געווען די איינציקע וועלט, וואָס זיי האָבן געקענט.

איך האָב פאַרלאָזט סטאָפּניץ אין אָקטאָבער 1942. צוזאַמען מיט אַ מאַסע פון 1500 יונגע יידישע מענער און פרייען, זיינען מיר געגאַנגען „פריי־וויליק" אין אַ אַרבעטס־לאַגער — סקאַרזישסקאָ. דער אויסרייד איז געווען, אַז מיט אונדזער אַוועקגיין וועלן די פאַרבליבענע יידן בלייבן אין אַ געטאָ אין שטעטל. דאָס איז געווען אַ גרויסער ליגן. נישט לאַנג דערנאָך האָט מען די פאַרבליבענע יידן אַרויסגעיאָגט פון שטעטל, און אין יאַנואַר 1943 איז סטאָפּניץ געוואָרן „יודן־רײַן".

ווי קליין סטאָפּניץ זאָל נישט האָבן געווען, האָט עס דאָך פאַרמאָגט אַזוי פיל, אַז עס איז פשוט שווער איבערצוגעבן עס זיינען געווען אין שטעטל הסידים, מהנגדים אויף פריַיע, בכבוד־ווייקע קנים מיט לאַנגע גרייַע בערד און אַ ווירבלריגדיקע שיינע יוגנט. מיר האָבן געהאַט אונדזער חלק פון לומדים, נאַראַנים און משוגעים; אַ בעדזער חלק פון בעל־מלאכות. רייכע סוחרים און אַרעמעלייט. סיזיין געווען אָרגאַניזאציעס פון אַלערלייַ שאַטירונגן; אַ שול אַ בית־מדרש, שטיבלעך, אַ מקוה, אַ שעכטהויז, לאָקאַלן און כיבליאָטעק; יידישע צייטונגען; יידישע יוגנט־שריפטן אויף אַנדערע אויסגאַבן כלערגז אָנקומען פון וואַרשע, וויַ אויך יידישע ביכער, וועלכע זיינען צעכאַפט געוואָרן פון יידיש־לייענער, גרויס און קליין. פאַר טייַך זיך, אַז דער הויפט־לשון איז געווען יידיש, מיט אַ שפרינקער פויליש פיַי דער „אינטעליגענץ" און אַ ביסל העברעאיש פון די חובבי־ציון מיר האָבן אין סטאָפּניץ קיין קינאָ אָדער טעאַטער נישט געהאַט. פון צייט צו צייט פלעגן זיך אַראָפכאַפן „גאַסטראַלירנדיקע" אַקטיאָרן. יידישע און נישט־יידישע, און געווינען א פּאַרשטעלונג. דאָס גאַנצע שטעטל איז דעמאָלט געגאַנגען אין „טריאָטער" אַריין.

* * *

סיוועריש איצט אַ יובל יאָרן, זינט מיין שטעטל האָט געטיילט דעם זעלבן גורל ווי הונדערטער שטעט און שטעטלעך אין פוילן. וועט איך האָב אין טאָג פון מיין אַרויספאָר געוואָרפן מיין לעצטן בליק אויפן שטעטל, מיטן הויכן צלם אויפן קלויסטער, האָט זיך אין מיין זכרון איינגעקריצט דאָס בילד פונעם שטעטל אויף אייביק. דאָ וועט עס בלייבן, צוזאַמען מיט די זכרונות, גוטע און שלעכטע, וואָס דערמאָנען דעם „אַמאָל איז געווען". . .

יעדעס יאָר קומט זיך אונדזער סאַסייטי צוזאַמען וויַ אַ סָך אַנדערע שטעטלשע לאַנדסמאַנשאַפטן, כדי צו זאָגן קדיש בציבור נאָך די יידישע קדושים פון שטעטל, פאַרשטענדלעך, אַז דער נאָמען פון שטעטל — סטאָפּניץ — אָדער די נעמען פון הונדערטער אַנדערע ישובים ווערן דערמאָנט. אָבער מע באַווייַנט נאָר די יידישע קדושים און נישט דאָס וואַרשע־אָרט. היינט וויל איך באַווייַנען דאָס שטעטל, דעם פיזישן פלאַץ, צום פופציקסטן יאָרצייט. איר וועט נאָך, מסתמא, היינט געפינען אַ פינטעלע אויף דער פוילישער מאַפע און לעבן דעם אַן אויפשריפט: „סטאָפּניצאַ". עס איז אָבער נישט דאָס יידישע סטאָפּניץ, וואו איך בין געבוירן געוואָרן. נישטאָ שוין מער דאָס יידישע סטאָפּניץ, וואָס איך געדענק נאָך אַזוי גוט און וואָס וועט בלייבן אין מיין הארץ עד יום מותי.

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New Yorkers respond to Jewish survey

NEW YORK (JTA) —

Nearly half of New Yorkers believe Jews wield too much influence in city life and politics, according to a recent survey commissioned by the American Jewish Committee.

Forty-seven percent said Jews possess too much influence, a figure more than twice the percentage of the next group, Italians, at 20 percent.

Precisely one-third of the respondents said that Jews have the right amount of influence, and six percent said they have too little.

The perception of undue influence is most prevalent among Hispanics and blacks. Almost two-thirds of Hispanics (66 percent) and nearly as many blacks (63 percent) agreed that Jews have too much influence, according to the poll.

A minority of the Jews surveyed said their own community had either too much influence or too little. A 61 percent majority said it was about right.

The Roper Organization randomly called 1,057 adult New Yorkers between July 27 and Aug. 10, in all of the city's boroughs.

A majority of the 137 Jews who responded reported that anti-Semitism in the city was a problem.

More than half of the Jewish respondents (54 percent) said it is "somewhat of a problem," and 37 percent said it is a "very serious problem."

Just eight percent of Jewish respondents said that anti-Semitism is "not a problem at all."

And 58 percent of Jewish respondents said that anti-Semitism in the city has increased over time, while 36 percent said that it has stayed about the same.

What is true in New York may not be true in other cities, according to David Singer, director of research and publications at the American Jewish Committee.

The high level of suspicion of Jewish influence expressed in the poll, for example, markedly contrasts with the findings of a 1990 nationwide survey by the National Opinion Research Center. The poll found that 21 percent of Americans nationwide think that Jews are too powerful.

But the possible uniqueness of New York doesn't mitigate the importance of the findings, Singer said.

With 1,049,000 Jews, New York has the largest Jewish population of any city in the world, he pointed out, and 18 percent of the American Jewish population.

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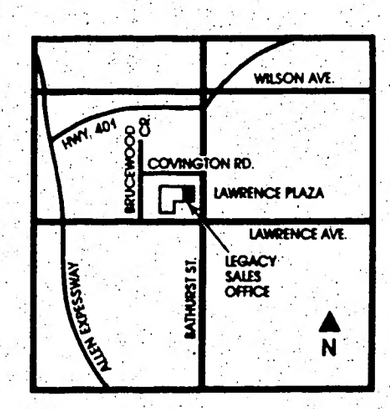

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The News in Brief

Missing persons sought

TORONTO — Barbara Ferdynus Phillips, born on September 24, 1947 in Hideshein is looking for her biological mother. Her father, Jozef Ferdynus, born March 3, 1910 was a teacher in the camp. Jozef had a younger son 2-4 years old in 1945 from his first wife, who disappeared in 1948. If you have any information of the whereabouts of the former Mrs. Ferdynus and son please write to Holocaust Remembrance Committee, 4600 Bathurst St., Suite 519, Willowdale, Ont. M2R 3V2.

* * *

New VP for Haifa U

HAIFA — Prof. Yehuda Hayuth, a geographer and expert in shipping and port strategy has been named vice-president for administration of the University of Haifa.

A native of Jerusalem, Hayuth, 46, gained his undergraduate degree from the University of Haifa, a master from The Hebrew University of Jerusalem, and his doctorate from the University of Haifa in 1978.

* * *

Education head resigns

JERUSALEM — Education Ministry Director-General Zevulun Orlev resigned last week, saying he could not identify with educational policies being introduced by minister Shulamit Aloni, which he said threatened to "divorce the educational system from authentic traditional Judaism." The resignation takes effect Sunday.

In his letter of resignation to Aloni, Orlev said he could not identify with the ministry's educational policies which he described as stressing "present-day Israelism, reminiscent of 'Canaanism'."

* * *

CoL index rises

TEL AVIV — Israel's cost-of-living index rose by 1.3 percent in September, a higher-than-expected jump that may have dashed hopes of keeping the annual rate of inflation for 1992 under 10 percent.

The increment was blamed mainly on increases in the costs of fruit, vegetables, health and education expenses at the start of the school year.

Inflation has risen by about seven percent since the year began.

* * *

Search for sub

ATHENS — Greece has joined Israel in a renewed search for the Israeli submarine Dakar, which vanished 24 years ago in the eastern Mediterranean while on its delivery voyage from Britain to Haifa.

Joint naval forces will explore the waters off the islands of Crete and Rhodas in a search for the vessel, which disappeared Jan. 25, 1968 with 69 crew members aboard.

Earlier investigation focused on waters north of Alexandria, in line with theories that the loss was a result of enemy action, an unreported collision with another vessel or a technical malfunction. Hostile activities have since been ruled out.

* * *

Australia changing stance

SYDNEY, Australia — Australia's minister for foreign affairs, Gareth Evans, has approved new, more pro-Israeli policy guidelines for Australia's U.N. delegation.

The guidelines, aimed at replacing inflammatory words with constructive language, bar the description of the Palestine Liberation Organization as "sole representative of the Palestinian people" and opt for the words "territory occupied since 1967" over "Palestinian territory."

Australian diplomats also will be instructed to fight more subtle attacks against Israel in the world body, such as resolutions that single out the Jewish state on disarmament and trade with South Africa.

* * *

Toys for crash survivors

TEL AVIV — The Israeli Embassy in The Hague has distributed two tons of games and toys to the children of the two apartment buildings damaged by the Oct. 4 crash of an El Al cargo jet in an Amsterdam suburb.

The toys were donated by some 20 toy and game manufacturers, at the initiative of the manufacturing firm of Ordera in Kibbutz Malchiyah.

The crates of toys were flown to Amsterdam by El Al and distributed by embassy personnel at the beginning of last week.

* * *

Yeltsin to prosecute Pamyat

MOSCOW — Russian President Boris Yeltsin has pledged that members of the anti-Semitic group Pamyat will be prosecuted to the full extent of the law for breaking into the offices of a Moscow newspaper.

Yeltsin's statement was made at the same time as police raided the apartment of the leader of Pamyat's National Patriotic Front, whose members burst into the offices of a pro-democracy newspaper on Oct. 13.

ScotiaMcLeod, ex-employee settle case

TORONTO — Canadian brokerage house ScotiaMcLeod Inc. and a former employee have settled a dispute arising out of allegations of anti-Semitism in the firm's New York branch.

Details of the settlement were unavailable.

Simon Israel, a former senior vice-president had sued the investment company for wrongful dismissal, alleging that senior management countenanced anti-Semitic remarks in the firm. ScotiaMcLeod acknowledged an anti-Semitic remark was made in the New York office but contended that Israel was dismissed over a dispute about a bonus and other matters.

The issue had come before an arbitration panel of the New York Stock Exchange for a hearing but was adjourned when lawyers for the Anti-Defamation League of B'nai Brith, who joined the case on Israel's behalf at the 11th hour, requested more time to prepare their case.

* * *

Johannesburg Jews form council

JOHANNESBURG — Against a background of political uncertainty in South Africa, Jewish organizations in this city have set up an umbrella body to co-ordinate community policies.

The Johannesburg Jewish Council will be "advisory and consultative, not prescriptive," said Mendel Kaplan, who spearheaded its establishment as a strategic planning arm of the local Jewish community.

Kaplan is chairman of the Board of Governors of the Jewish Agency and chairman of the executive of the World Jewish Congress.

* * *

El Al crew buried

TEL AVIV — The three crew members who died in the Oct. 4 crash of the El Al cargo jet in Amsterdam were buried side by side in a state funeral here Oct. 18.

Capt. Yitzhak Fuchs, pilot of the ill-fated aircraft, 1st Officer Arnon Ohad and flight engineer Gedalyah Sofer were laid to rest at the Kiryat Shaul cemetery in Tel Aviv in the presence of a large number of mourners, including members of the Israeli air force, in which all three had served.

Preliminary findings by investigators looking into the crash point to metal fatigue and poorly designed engine fuse pins as probably responsible for the disaster, which killed all on board and scores of people on the ground.

* * *

Kohl to combat violence

BONN — German Chancellor Helmut Kohl has vowed to step up efforts to combat neo-Nazi violence against foreigners living in Germany.

In a meeting Oct. 14 with Ignaz Bubis, the chairman of the Central Council of Jews in Germany, the chancellor also said he fully understands the special concern of the Jewish community over the recent wave of attacks against foreigners.

Kohl angrily rejected criticism by Bubis that the government encouraged nationalist violence against asylum-seekers. Bubis had called it scandalous that neo-Nazi activists were routinely released shortly after being arrested.

* * *

New Bank Hapaolim head

JERUSALEM (JTA) — Emanuel Sharon, a former director-general of the Finance Ministry, has been appointed chairman of Bank Hapoalim following the recent death of Professor Eitan Berglass, the bank's previous chairman.

Sharon, 63, graduated from the Hebrew University, where he later joined the faculty. He received a doctorate from the University of California at Berkeley.

Sharon currently heads the kibbutz debt-arrangement program. He has served in the past as a senior adviser to the World Bank and in senior Finance Ministry posts culminating in being named director-general.

Hapoalim is Israel's second-largest bank after Bank Leumi.

* * *

Suspended term for Nazi

BONN — An unidentified, 83-year-old former member of the Nazi SA has been given a suspended sentence for complicity in the murder of a Jew that took place 54 years ago.

The two-year suspended sentence was handed down last week by a court in Wolgast, a town in eastern Germany in the state of Mecklenburg-Vorpommern.

A jury found that the man was guilty of complicity in manslaughter in the death of a Jewish woman on the night of Nov. 9-10, 1938. The death occurred in the east Prussian town of Neidenburg.

Front Line

Rabin's hands were tied in forming government

By YESHAYAHU ANUG

Israel's election results made it impossible for Likud to form a government but left the winner, Yitzhak Rabin, no choice but to enter an improbable alliance with both the over-zealous human-rights-pioneering Meretz and the Sephaqrdi haredi Shas. Only this composition could restart the peace process along the lines of Labor's platform. That it did for a while, but the built-in incompatibility between the two groups is too difficult to handle.

Yeshayahu Anug

Not only was the nomination of Shulamit Aloni to the Ministry of Education an unbearable irritant for Shas, but it also exposed that party to ferocious attacks by the other religious parties which had been left out in the cold. Aloni's remarks on haredi obscurantism made sense, but were politically inept and threatened her own opposition in the government. On the other hand, and this is probably more serious, the ongoing police investigation of the Shas leader, Deri, could well lead to his indictment on charges of grave mismanagement of funds and endanger his party's continued participation in the coalition. Although Shas has an unmatched ability to obtain ever-increasing financial allowances for its unstable support of the government, there is a limit to what the budget can afford and to public tolerance of political bribery. Rabin's difficulties in maintaining a viable government have raised speculation about possible changes in his coalition.

But his options for a reshuffle that would guarantee both parliamentary survival and freedom of action in the peace talks are limited. Rabin could offer Aloni — and she may accept reluctantly — another portfolio. This could bring the Ashkenazi Haredim, Yahadut Hatora, into the government and diminish its dependence on Shas. Given their sharp differences over the peace process, as long as there is one, rumors about a possible formation of a Labor-Likud coalition are to be discounted.

The peace process itself has meanwhile reached an embarrassing impasse, when the negotiations with Syria appeared to be heading, earlier than expected, towards a moment of untested truth which caught both sides unprepared to decide. And if for a short while it had seemed that because of the primacy of the Syrian issue, the Palestinian problem was forgotten, the Palestinians have now managed to attract local and worldwide attention by organizing a well-reported hunger strike in the prisons, where intifada activists are held. There is also increased street violence in the territories and hard-core terrorists have become more active against Jewish civilians and against the army. There were also clashes between the army and Jewish extremists in Hebron, who tried to carry out acts of provocation and revenge against the Arabs.

But life in Israel was basically unaffected by these incidents. The highways were clogged during this long holiday season by Israeli and foreign tourists, the weather was excellent and only the political community was somewhat alive. Likud is slowly preparing its primaries for the party conference which should one day elect a successor to Yitzhak Shamir. Immigration is down to a trickle and high unemployment is still waiting for miraculous solutions. Rabin knows that if his government will not improve the economy and sharply reduce unemployment, it will, regardless of how it handles the peace talks, not survive for very long. But the moving force for Israel's economic reforms remains the imaginative conduct of the peace process. It alone seems to have the magical ability to create the internal climate as well as to generate external support, both essential for change.

Opinions about the pros and cons regarding any kind of external interference in a crisis vary, but it is an uncontested fact that in the course of their protracted conflict, Israelis and Arabs have never reached any cease-fire, truce, armistice or peace agreement without energetic external input. As foreign interference is a reality, one should remember that the record of Israel's diplomacy in turning it to its national advantage is a remarkably good one. Equally true is the fact that whenever major Israeli diplomatic efforts were invested in attempts to mobilize foreign support for unconvincing national policies, however popular these may have been in some sectors at home or in the Diaspora, they generally failed and harmed Israel's international standing in the process.

Since we have, in previous columns, amply described the external scenario that feeds and accompanies the peace process, there is no need to repeat that we are in fact, talking about the U.S. role only, since other "interventionists" are irrelevant in this stage. U.S. leadership in the Middle East, whether effective or not, is not contested by America's former antagonists in the area.

So now that the U.S. is about to elect its president, it is natural to ask which of the two candidates is likely to fit Israel's lasting interests better. There can be no clear answer to this question. President Bush has a good record of military and economic assistance to Israel, as well as one of proven firmness vis a vis this region's most dangerous bully. A few unpleasant clashes with the Jewish lobby clouded this record for a while and were then balanced by a series of pro-Israeli acts, which, in turn, were not divorced from huge arms deals to Saudi Arabia. Governor Clinton has a rich inventory of pro-Israeli pronouncements and, as a Democrat, is likely to gain a major slice of the Jewish vote.

One of Israel's veteran journalists, Uri Avneri — he is a sworn leftist — had this to say: "I am glad," he wrote, "that I am not an American citizen. If I were one, I would never vote for George Bush. But as an Israeli, I want Bush to be re-elected." I am not quoting this opinion because I subsribe to its reasoning or to its conclusion. In fact, we shall know only in a few months from now, how this or the other administration will relate to the very many issues on its table, including the ones concerning Israel. I mention this journalist's reply, because it shows how partisan logic works these days. Some Israeli leftists, who cannot stand Bush, want him re-elected, because he looks committed to relentlessly go on with the peace process. For the very same reason, but from the opposed angle, rightists pray for Governor Clinton's victory, because they hope that a new administration will need much time before it can handle this complicated issue. Leftists and rightists are divided in their perception of the time element. For one side, time is an ugly four-letter word, for the other, it is a priceless ally.

Foreign minister Shimon Peres shares a laugh with Shulamit Aloni.

Jewish women making great strides in Judaism

By LORI DENNIS

Today, (July 4, 1992) with mixed emotions of fear, pride and exhilaration — feelings that accompany many of life's big moments — I became bat mitzvah. Today, according to Jewish tradition, I am now a woman, a "daughter of commandment."

I am 32 years old.

While it may be true that becoming bat mitzvah is expected of many 12-year-old girls, this has certainly not always been the case and most definately not for thirty something women such as myself and my two sisters who were bestowed with this honor today as well.

The bar mitzvah, a ceremony — or more accurately, an entitlement — reserved for 13-year-old boys, has existed in some form or another since the Middle Ages. It was originally devised as a way to mark the beginning of puberty and the accomplishment of some degree of proficiency in the Hebrew language. At the end of the ceremony, the "son of commandment" is given the clear message: "Today you are a man — a person in your own right." With this dictum, he is expected to assume the obligations of an adult male in the Jewish community.

How easily we forget that these privileges — the honor of being asked to read from the Torah, to be blessed by the rabbi, to be awarded the trust and respect of the community, and to be asked to live up to the responsibilities of Jewish adulthood — are all very recent and hard-earned rights for women.

In fact, it was not until the early part of this century that the first bat mitzvah ever took place, that women were finally invited to touch the Torah, to carry it, to chant its text, to ultimately join that sacred inner circle that has forever been reserved for men.

Since that fateful day in 1922, when Judith Kaplan, a true pioneer, became the first bat mitzvah, we, as Jewish women, have slowly begun to make advances in the religious arena. Now, several centuries after the first bar mitzvah took place, this tremendous rite of passage belongs to everyone — men and women, young and old alike in the liberal Jewish movements.

With the advent of the Reconstructionist movement of the early 1920's (which seeks to give modern relevance to more traditional Jewish concepts and practices), coupled with the feminist movement, women of the Jewish faith who were once denied the extraordinary privilege of reading from the Torah are now experiencing their religion in its entirety.

Women, in an increasing number of liberal Jewish congregations throughout the Western world, are now studying, worshipping, observing, and taking leadership roles within their synagogues and within their own communities. We now have tremendous opportunity to make our mark on the future of our faith, on the religious lives of our children and their children, to be leaders of our community, to offer a woman's perspective, a woman's spirit, to our house of worship.

The bat mitzvah ceremony is simply a hallmark of these hard-won changes. But just what does it mean to become bar/bat mitzvah? For every person, boy or girl, man or woman, it should have its own meaning.

On a community level, the bar/bat mitzvah represents a link with the past, with our ancestors, our culture, our tradition. It is an all-important rite of passage that brings one to the forefront of the community and makes the statement that this son or daughter of the Jewish faith is ready to be responsible and to take a leadership role in the public sphere.

On a personal level, it can mean many things. For me, it was a culmination of several of life's crossroads that brought me to the point where I felt I wanted to invest two years of study to become bat mitzvah.

— The death of my father several years ago and the tremendous hole that his absence left in my life and in my heart.

— The birth of my two children, a son and a daughter, and the responsibility that I now carry as a parent to set an example and to educate them in the Jewish faith.

— And finally, the need as a woman to recapture what I felt was rightfully mine but was somehow denied me when I was growing up.

At that time, it just didn't seem necessary in the eyes of my parents and the Temple for a girl to be called to the Torah. A nice experience, yes. But it didn't carry the same weight that it did for boys of the same age.

Now, as an adult, I decided it was time to take ownership of my faith, to seize the opportunities that have been fought for by Jewish women and to set an example for my own daughter. To show her by my actions, not with empty talk, that this is our responsibility, that it is incumbent upon me as it will be upon her to study Torah and to reach out to others with that knowledge.

Aside from needing to satisfy my feminist ideal, I was also on a hunt for spiritual meaning. Becoming bat mitzvah was my way of reintroducing myself to the Temple. A kind of religious rebirth using this ceremony as an important first step.

And while becoming bat mitzvah, I was also determined to recapture the essence of the ceremony which I feel has been lost over the years.

Through my studies, I discovered that the bar/bat mitzvah as I knew it was all wrong. Rather than glorifying the accomplishments leading up to the ceremony — the learning and the personal growth — we tend to focus on the celebration instead, which in many cases turns into a bit of a three-ring circus. Fancy bellrooms, ice sculptures, and lavish gifts abound. And with this showering of attention and new possessions, we've somehow lost touch with the purpose of the life-cycle event itself.

According to the *Gates of Mitzvah — a Guide to the Jewish Life Cycle* published by the Central Conference of American Rabbis, "Parents should emphasize the sanctity of the occasion and should not demean it by undue emphasis on the social aspects of the celebration. While kiddush and the sharing of a festival meal are customs of long standing, ostentation and lavish display should be avoided."

The essence of the Jewish faith is the act of study. It is the achievement of learning, the accomplishment of being that much closer to an understanding of our faith and our heritage that is to be celebrated at this event. It is a parent's obligation to teach this to the child and to encourage a continued Jewish education throughout that child's life. The best way to do this, as with anything else, is by example.

Then there's my final reason for becoming Bat Mitzvah. And perhaps the most important one of all. To fulfill my own personal need to bring my family closer together — to create a shared Jewish experience, a shared memory with my two sisters.

Although the studying, planning and preparation for this day brought many unexpected realizations to the surface — the unspoken but undeniable competitiveness among us, the vast differences in our personalities, the still-too-fresh and painful feelings of loss for our father — it also helped us develop a newfound respect for one another and created a very important link with our past and with each other.

With this honor, we reached a new milestone in our lives and together experienced a spiritual high and a stronger connection as sisters and as friends.

Today, we are women — in our own right. "Daughters of commandment" with the best of intentions to fulfill the obligations that this honor carries.

(Lori Dennis is a Toronto freelance writer.)

Editorial/Letters

The Canadian Jewish news

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Repudiating evil

The Jewish community of Kitchener-Waterloo has been understandably upset at the prospect of a visit — now cancelled — by David Irving. Irving, the controversial British writer, had been invited by a Kitchener store owner to speak on Nov. 14 about his belief that the number of Jews killed by the Nazis is far fewer than the generally accepted figure of six million.

Earlier this month, immigration officials announced that Irving would be barred from entering Canada. But, like anyone who has been banned from Canada, Irving can challenge the ruling and have his case heard by an adjudicator. His lawyer, Doug Christie, has been instructed to do that. And there is concern that Irving will slip into the country to deliver his speeches, even though he would be arrested for it.

Irving's trip has stirred debate within the Jewish community on how best to respond to the provocation. The community has decided to stage noon-hour protests in front of the King Street West store where Irving would have spoken; Irving's supporters have also promised to be there (see story, page 3).

According to *The Kitchener-Waterloo Record*, one of those supporters is Wolfgang Droege, a white supremacist who in his several incarnations has been a Ku Klux Klan organizer, a plotter involved in an attempt to overthrow the government of Dominica in the Caribbean, and a drug trafficker convicted in Alabama in 1985. Droege was expelled from the Reform Party on March 10 of this year after infiltrating a party riding association.

The Jewish community of Kitchener-Waterloo has every right to make its feelings known about the repulsive and mendacious doctrine that Irving has been peddling. As Rabbi David Levy of Kitchener's Beth Jacob Congregation said, "Holocaust denial is part of the anti-Semitic continuum that has hovered around the periphery of Canadian life for years." The noon-hour protests are a good idea.

However, it would be unfortunate indeed if only Jewish citizens of Kitchener-Waterloo demonstrate. The Nazis began with Jews but they did not end with Jews.

Holocaust deniers are the vanguard of the new Nazis. Let no one be deceived, therefore, about their agenda. They have begun by rewriting the history of Jewish agony during the Holocaust but they will not end there.

All the people of Kitchener-Waterloo — of all faiths and all cultural backgrounds — must unite to repudiate the evil message that David Irving still wants to bring to Canada.

Confronting neo-Nazis

News reports from Germany focusing on disgraceful outbreaks of neo-Nazi violence in several parts of the country have cast a shadow on some very progressive steps that authorities in certain German cities have been making towards reconciliation with Jews.

For the last ten years, for example, half a dozen cities have invited former residents expelled during the Nazi regime to visit their home towns. More than 90 percent of those invited are Jewish. A number of Canadian Jews have availed themselves of the opportunity to see Germany once again after an absence of more than 60 years. Berlin, Cologne and Frankfurt, together with some smaller centres, have been participants in this program.

The program did not meet with success initiatlly because many of the potential visitors were reticent about returning to the places which had caused them so much trauma. Slowly, however, the program gained the confidence of the former German citizens and today there is a waiting list. Older applicants are now given preference.

Interviews with people who have participated in the German visits suggests that the experience is a difficult one. Intimate memories of people, places and things can be overpowering and many tears are shed.

Despite this pain, most of those who have accepted the German government's offers report that the sojourns have a salutary effect. In fact, it has helped many to say the kind of goodbye to Germany they were unable to do when they were expelled. The trips have also persuaded the visitors that most Germans are contrite about the crimes perpetrated against Jews.

All the good initiated by the German municipalities in the visitor program will be neutralized, however, if the German government continues, ostrich-like, to ignore the threat posed by the neo-Nazi thugs nd hooligans who have been terrorizing innocent immigrants. The goodwill generated by the visitors' program will very quickly vanish in the face of the violence against foreigners now being manifested in Germany.

The authorities in Berlin must move forthwith to enable the police to put a stop to such acts. In this way they will give substance to their words of contrition.

"HELLO. MY CAMEL WON'T START"

A Bedouin uses the new solar powered telephone in the Negev Desert. [I.P.P.A. photo]

Letters to the Editor

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

* * *

A SHABBY TREATMENT

F. Krantz "criticism" of my article in *Viewpoint* (Does God Live in Jerusalem?, May 7) is so replete with miscomprehension, assumptions and personal invective that there really is no point to anything approaching a scholarly and reasoned response.

I invite your readers to go over the article themselves and determine if Krantz's response was appropriate, whether or not they agree with my point of view.

Unfortunately, most of them will not or cannot do that and they will be left with an impression that runs entirely counter to my published views and my activities in the Jewish community over the past 45 years. Too bad that Krantz treats so shabbily such an important subject and fellow Jews who dare to differ with him.

Eugene Kaellis
New Westminster, B.C.

* * *

A QUERY TO EDITOR

It is very surprising and disappointing that a newspaper which carries the name Jewish in its title should publish a statement which is contrary to basic Jewish principles and that is that the world is 5753 years old. This date is even published right on your masthead.

Yet in the 11 Tishei (Oct. 8, 1992) issue, in the lead story concerning the Golan, you publish a statement by Leora Frucht and I quote: ". . . one of a series of volcanoes that exploded over a million years ago." Should this statement not have been edited?

Eliezer Wenger
Montreal

* * *

HOISTED BY OWN PETARD

With the introduction of glasnost and perestroika, Mikhail Gorbachev became the darling of Western political leaders. Many, for their own self-aggrandizement, conveniently forgot the lengthy period during which he was a member of the repressive and brutal Soviet regime that denied thousands of its Jewish citizens the right to emigrate and in many cases to even travel abroad.

What beautiful irony and what poetic justice that Mr. Gorbachev himself is now prevented from leaving Russia. It is an affront to those real Refuseniks who were imprisoned and denied their basic rights for so many years by Mr. Gorbachev and his ilk for him to now describe himself as the first political Refusenik.

If I may be permitted to rejoice in another cliché and remind Mr. Gorbachev that what goes around, comes around. How does it feel comrade?

Bert Raphael
Chairman
Canadian Lawyers & Jurists for World Jewry
Toronto

* * *

THE NISKO OPERATION

Rabbi Roy Tanenbaum of Calgary and the writer, a Polish-born survivor or Auschwitz, erected on Sept. 14 a memorial plaque in Nisko, Poland in the presence of the mayor Piotr Dabek and the local Polish press.

On Oct. 18, 1939, the then SS-captain Adolf Eichmann (who was hanged in Israel in 1962) personally escorted a train of 1,000 middle-class Jews from Czechoslovakia and Vienna and told them that they must dig their own wells, and build their own barracks in the nearby hamlet of Zarzecze, five kilometres from Nisko.

As a 16-year-old Catholic boy, I lived near the railroad station of Nisko and vividly remember a large group of well-dressed (by Polish standards) foreigners walking slowly through this small provincial town. Several horse-drawn carts were following them, loaded with expensive suitcases and some medical equipment. As a matter of fact, one polish coachman who stole some suitcases and was caught, was publicly executed by German police a few days later in the town's market place.

It was the first time in my life that I had seen people with a large yellow star stitched to their clothing. Nisko's pre-war Jewish families were running away, before the advancing German troops and across the river San, which was then the border with the Soviet Union. It was also the first time that I observed the black-uniformed SS guards, with silver-painted skull and bones on their caps, and swastikas on the red arm-bands.

After abandoning the idea of deporting Jews to Madagascar island off the Africa coast, Himmler the SS Chief of Nazi Germany, decided to create a "land for the Jews" between the rivers San and Bug in German-occupied Poland. The Nisko Operation, as it is known in Holocaust history, was an experiment, a prototype as to how to transport in wartime thousands of European Jews to the death camps in occupied Poland, Lithuania, Latvia and the Ukraine.

Our society of Christians and Jews of Alberta hopes that the installation of this plaque, in the presence of the Polish officials, Catholic clergy and Rabbi Pinchas Joskowitz of the Warsaw synagogue will be a positive step in Christian Jewish dialogue.

Sigmund Sobolewski, director
Auschwitz Awareness Society
Fort Assiniboine, Alta.

* * *

BABOON TRANSPLANT WRONG

The recipient of the world's first liver transplant from a baboon to a human has died.

This tragic occurrence came about through the arrogance of certain research scientists who believe that G-d has put the other creatures on earth to be used as spare parts for humans.

Rabbi Mishe Tendler called the operation "a magnificent humanitarian effort." (*CJN*, Sept 3)

Where is the humanity in killing innocent creatures to develop an interspecies game of dice which had no merit but instead several negative qualities? Millions of dollars paid by taxpayers and donors were wasted. The recipient was not saved, but instead his suffering was prolonged. Careless media coverage of the transplant brought false hope to many sick people.

With magnificent chutzpah, Rabbi Tendler believes that, according to the Bible, "humankind is of infinite worth." However, there are lessons from the Bible that he has apparently overlooked, such as this admonition from the book of Ecclesiastes, "a man hath no pre-eminence above a beast." (3:19)

Philip A. Levine
Toronto

Opinion

Neturei Karta reject Israel and Zionism

By RABBI W. GUNTHER PLAUT

During my years in the active rabbinate and in the 15 years since I left the pulpit, I have received letters from many quarters. Jews and gentiles of all stripes and opinions, with beefs or commendations, information and disinformation, sent their missives to me. But only last week did I hear from one organization that in the past never communicated with me.

A Montrealer sent me advertising material published by the Neturei Karta, the small band of Jews who, on religious grounds, have consistently rejected Israel and Zionism.

The name means Guardian of the City and derives from a passage in the Jerusalem Talmud which characterizes religious scholars as the guardians and defenders of the community.

Neturei Karta was founded in 1935 when it broke away from Agudat Israel. The split occurred when the latter appeared to the right-wingers as too accommodating to the Zionists. Its wrath was directed not only at political opinions but also at the education of girls. Neturei Karta refuses to accept as members anyone whose daughters were educated at the Beth Yaakov Girls' School of the Agudah. They object to the school's use of Hebrew as the language of instruction; to the Neturei Karta, Hebrew was to be reserved for sacred purposes and Yiddish was to continue as the language of daily use.

Rabbi Plaut

Some 25 years ago, the Neturei Karta itself was split when its leader, Rabbi Amram Blau, married a convert, Ruth Ben-David.

The members reject the legitimacy of Israel and most of them refuse to accept an identity card or to recognize the competence of Israeli courts. They do not vote in elections. In their view, God and not humans, will re-establish Zion.

Since they are a very small group, why do they attract so much attention? Because they have been in the forefront of some of the controversial issues such as alleged Sabbath violations or mixed bathing. And when they go public, they do so with unabashed verbal violence. Their closest allies are the followers of the Satmar rebbe.

Here are some excerpts from an advertisement in the *New York Times* which appeared earlier this year.

Nowhere do Jews live in such danger and insecurity.

Nowhere do Jews suffer religious intolerance, oppression and persecution as in the Zionist state.

Nowhere are nations striving so hard to make 'peace' and still there has not been one single day of peace.

The only dream they realized is to destroy Judaism, their true goal being to change the identity, character and nature of Jewish people, replacing the principles of the Jewish faith with atheism, materialism and chauvinism.

The Zionists claimed they wanted to save Jews whereas on the contrary, they sacrifice Jewish lives in establishing the state and their continual wars.

The euphoria over Zionism, just as the euphoria over the Golden Calf, has not changed the true belief of Jews, and 'peace' talks, past or present, cannot change it. The belief is, there can be no real peace because the Torah says the existence of the Zionist state is the biggest catastrophe for the Jewish people.

According to the Torah, all the land should be returned to the rightful owners.

According to the Torah, Jews are not allowed to shed blood, humiliate, or dominate another people.

Israel is a Zionist state, not a Jewish state; it has no right to speak in the name of the Jewish people.

Today the influence of Neturei Karta is not what it once was. In Golda Meir's day it was said, "When the Rebitzin Blau cries out, Golda trembles." Today, what the Neturei Karta has going for it is inner consistency, but not much more.

Revisionist history not necessarily bad

By ARNOLD AGES

It is only in the past decade that the words revisionist and revisionism have come into disrepute — largely through the unsavory activities of Holocaust debunkers and their ilk.

The words themselves are quite neutral and can be used to describe quite benign yet new analytical approaches to historical phenomena. An excellent example of this is the latest ideas that have been ventilated by researchers about the Philistines, those ancient inhabitants of Eretz Israel who seemed to have earned a rather bad press in the annals of the Jewish people.

There is now a revisionist approach to those people being deployed by archeologists who have been spending the last decade trying to launder the reputation of a people whose mores have become the very symbols of barbarity and boorishness.

John Noble Wilford notes that his past summer diggers from Harvard University uncovered the remains of a Philistine city near Ashkelon which showed that its inhabitants were gifted architects, stone cutters and wine producers. One of the Harvard archeologists described the wine press found on the site of their recent excavations as one of the finest examples of craftsmanship of this kind extant.

The Philistines are also being rehabilitated by Hebrew University's Moseh Dotan who is leading the revisionists rereading of their role in the ancient Near East by publishing with Macmillan a book called *People of The Sea*. The thesis propounded by Dotan is simple: the Philistines were a complex people with great cultural and artistic achievements and contributed much to the esthetic canvas of the Middle East.

Arnold Ages

Another revisionist, Vladimir Jabotinsky, contributed much to the national renaissance of the Jewish people, not so much in the sphere of esthetics but rather in redefining the Jewish psyche. This gifted Odessa-born Russian-Jewish writer and activist was unhappy with the conventional Zionism which Chaim Weizmann and his coterie were promoting in the 1920s and 1930s.

He found their version of the renewed Jewish concept of peoplehood and destiny too tepid, especially in its approach to the British mandatory power. His understanding of the dilemma of Jewish life led him to a revisionist analysis of that dilemma which emphasized the need for Jews to adopt a more militant posture towards the creation of a state. He coupled his plea with a demand for the assertion of hadar — dignity in the arena of advocacy.

Inevitably his revisionist analysis of the problem led to a break with the Zionism of the day and the formation of a competing Zionist organization. For many years, of course, the revisionists were reviled by the mainstream in Jewish life and the term itself was one of approbrium when pronounced by people of Ben Gurion's stature. Since the creation of Israel, however, the word revisionist has lost much of its negative freight; in fact it retains today an honorable resonance.

Today, what has dishonored the term revisionism has been its application to describe the activities of a number of pseudo-historians and propagandists who have sought to rewrite the World War II by diminishing the magnitude of the Holocaust.

It is not necessary in this context to rehearse the litany of lies and distortions which form the revisionism found in their works. What is necessary, however, is to explore the way in which vulgar Holocaust debunkers have been replaced by a much more sophisticated group of writers, some with legitimate university ties, who have followed the anti-Semites, sometimes unconsciously, into the trenches, adding fuel to a revisionist view of Nazi history.

Ernste Nolte, a distinguished professor of history in Germany (whose books I have seen for sale at Yad Vashem outside of Jerusalem) is the leading proponent of the relativistic view of the Holocaust. He does not, of course, deny the factuality of the Holocaust. What he says, however, is that Stalin killed more people than Hitler did. The only difference was that Stalin based his murders on the principle of class, while Hitler used race as his. Both events were deplorable, Nolte adds, but at the same time he tries to suggest that Germans need not labor under a guilt syndrome and that the crimes of the Third Reich have to be seen in perspective.

Nolte's approach is a brilliant if malignant piece of revisionism because without denying history, he permits the German people to slough off any historical responsibility for the crimes of the Third Reich.

It is not surprising therefore that at the end of September the German aerospace industry decided to commemorate the technological accomplishments of the Peenemunde facility which produced the rocket bombs that, 50 years ago, killed thousands of Britons who were their unfortunate targets as well as the 20,000 slave laborers who were forced to build them. While the government of Germany wisely backed out of the ceremony, the industry went along with the commemoration.

Of course, they would; scholars like Nolte have given them the perfect revisionist rationale to honor technology — even a death-dealing — technology because everything is, in their perspective, relative. Will the next step be for German doctors to celebrate the medical discoveries wrought by those murderous physicians who experimented on living human beings at Auschwitz and elsewhere?

U.S. presidential race proves interesting

By ELAINE KAHN

This summer, my cable service began providing *CNN Headline News* for free. It's a shame — it doesn't take much to turn me into a news junkie and such easy access to half-hourly updates has pushed me over the edge.

I know they're often giving me infotainment, not real news. And, as I realized while watching CNN in my hotel in Israel last winter, there's something tremendously frightening, if inevitable, about a single TV conglomerate shaping what is seen and heard, and from which perspective, on much of this planet.

But you can't beat it for staying abreast of the U.S. presidential race.

I always follow this race avidly, but now my habit is deeply tinged with self-interest, given I'll be living south of the border by this time next year. I get very nervous every time I think about the current costs of, and restrictions on, American medical insurance and every time I remember that, a little more than four years from now, my daughters go to university.

The Clinton-Gore ticket is committed to universal health insurance and improving education (I don't believe the price will actually come down). It also has an active concern for the environment and an economic plan that, if somewhat fuzzy, has an appealing, possibly even workable, mix of compassion and hardheadedness.

It's been an exciting campaign, but extremely disturbing. Once again (but with more vitriol), white, often male, militaristic, anti-intellectual, overwhelming "Christian" values, a package usually coded "American," have been given the additional power, in some quarters, of being coded as the definitive "family" values.

Elaine Kahn

Typically, the major focus for all this has been abortion. Much of the American public has a dangerous, irrational, anti-abortion fixation. If it were tied somehow to placing a high value on children, it might make sense. But nothing, aside from fear of uppity women, accounts for it in a society in which millions of kids lack food, shelter, basic education and health care.

The never-ending anti-abortion fight this year became truly vile, going to such extremes as handing Clinton an aborted fetus the week of the Democratic national convention.

There is such an unthinking hysterical edge to American life and politics.

Yet — I hate to say it — this U.S. race makes the Canadian scene look positively hopeless. Bush-Quayle and Clinton-Gore represent a definite choice, even if Clinton is a pretty conservative Democrat. A Clinton victory carries the promise of substantial, if not immediate, change.

I look at the scene here and, though I'd never vote for Brian Mulroney, I no longer see any exciting or meaningful alternatives in leadership. Nor would I support leading Canadian business figures who've said they'd like to see a prominent businessman as prime minister. Their wish list was filled with Ross Pereot wannabees, rich, white, non-ethnic males.

Not a pretty picture.

Perot's candidacy is scary, though less so now than during his initial summer flirtation (on a July drive to Florida and back, I declared him the winner of an informal lawn sign and bumper-sticker poll). It finally brings into the open what we already knew: any mega-wealthy man with used car salesman glibness, simplistic slogans and fake populism (because F. Scott Fitzgerald was right about the rich being different from you and me) can try to buy his way into the White House.

Perhaps the next time it will not be as silly and relatively benign a figure as Perot who attempts to pull this off.

As it is, given the profoundly undemocratic nature of the American election system, with the tyranny of the electoral college, Perot could still mess things up. The thought of him as kingmaker is revolting — it was hard enough watching the grovelling of both parties as they paid court shortly before his re-entry into the race.

Not surprisingly, I've been angered by the negative reaction to Hillary Clinton, though I'm disapointed that her ambition and her husband's, superseded some of her principles.

Like backing down from keeping her own surname after it hurt Bill politically during a race for governor years ago (it's not that I think she must keep her own name, just that the choice should he hers).

Or like backing out of the limelight now to help Bill pull in the Neanderthal vote (surely the idea of Hillary as a partner in running the United States is not half as scary as finding out, as we have found out, that Nancy Reagan didn't even have a partner!).

Think about this for a minute: Clinton was attacked for allegedly being a womanizer ("allegedly" being used for legal reasons, not because I doubt the truth of the charge).

But, as with abortion, it's really only a woman's body, in this case Hillary's, that's being valued here, because these same attackers are the ones who don't want Bill to listen to his wife. The fact he seems to value Hillary's advice, knows her considerable talents and views her as an equal partner is, apparently, very wrong.

Isn't this really just saying women are good for one thing only? Would any thinking person really want a modern leader who agrees to that?

One of the ugliest realities in all the dirt of this campaign has been the reaffirmation that, if a powerful First Lady is anathema, then any notion of a woman as president is dreaming in technicolor.

(The same, of course, could be said for the idea of a black, Hispanic, Jewish or — pace Mario Cuomo — Italian president. I guess the Yanks are still resting up from getting all innovative 32 years ago and electing a Catholic).

As in our custom, my family will be glued to the TV set on election night. We'll be with friends, invited to ensure we don't do anything rash in the heat of the moment.

At our party the night of the last Democratic presidential victory, the last friend to leave talked my husband into entering the rabbinate.

I hope Clinton wins, but I'm sending my husband to bed early.

Features

Western nations armed Iraq

BY SHELDON KIRSHNER

Saddam Hussein can thank the West — Western governments and companies — for having helped him and his precedessor, Ahmad Hassan al-Bakr, build one of the most formidable armed forces in the Middle East. From the early 1970s until Iraq's invasion of Kuwait in August 1990, the Iraqis used their oil wealth to purchase tanks, jets, missiles, chemical weapons and the materials for an atomic bomb.

By acquiring this intimidating arsenal, Iraq was able to transform itself into a regional superpower. Had its wings not been clipped during the Gulf War, Iraq might well have become a perennial threat to its Arab rivals, as well as Israel.

Iraq's military build-up is the subject of Kenneth Timmerman's well-documented book, *The Death Lobby: How the West Armed Iraq* (Houghton Mifflin, $21.95 U.S.). An investigative journalist, Timmerman contends that the West, through greed and blindness, created a Frankenstein in Saddam's Iraq.

France was one of the key players. In 1972, in one of his first visits abroad, Saddam, the then Iraqi vice-president, went to Paris to sign a barter deal under which France would supply Iraq with arms in exchange for oil. Iraq bought 16 Alouette attack helicopters and 128 Panhard armored cars. It was no big deal, but it opened the floodgates. Just four years later, France sold the Iraqis a nuclear reactor. Iraq insisted that "all persons of the Jewish race or the Mosaic religion" be excluded from participating in the project.

This was followed, in 1977, by a $1.8 billion deal under which Iraq acquired Mirage fighters, AMX-10P light amphibious tanks, and Milan and HOT anti-tank missiles. Nearly 1,000 French defence contractors cashed in on the bonanza. Spurred on by its subsequent war with Iran, Iraq continued to buy French weapons in huge quantities throughout the 1980s.

West Germany must also share the blame for arming Iraq to the teeth. Indeed, Timmerman comes down hard on the Germans. "Without the aid of German companies and the support of the Bonn government, Saddam would never have been able to build a chemical weapons industry, nor would he have made such strides toward the atomic bomb and toward the development of a new generation of ballistic missiles, capable of delivering nuclear warheads against any capital in the region."

It's worth exploring West Germany's involvement. Lax in maintaining its export controls to "areas of tension," West Germany significantly increased its trade with Iraq. In 1988, the Federal Republic sold $826 million worth of high technology products to Iraq, more than double the sales of the year before. In 1989, Bonn's high-tech exports zoomed beyond the $1 billion mark.

According to Timmerman, the overwhelming majority of Iraq's purchases were related to its missile, rocket fuel and explosives plants.

More than 50 West German companies, he claims, supplied Iraq with missile parts, chemical agents, heavy engineering equipment and even arms, right up to Operation Desert Storm.

Daimler-Benz, the auto manufacturer, sold Iraq 28 tractor-trailer trucks, which were thought to have been converted into missile launchers. The company acknowledged the sale, but denied it had produced or delivered missile launchers to Iraq.

The United States' hands were not clean either.

Hughes Aircraft, in 1983, delivered 60 helicopters to Iraq. Hughes did not deliver the helicopters with TOW missiles, which would have been illegal. But Iraqi agents were able to buy missiles on the international black market.

Another U.S. firm, Honeywell, provided Iraq with plans to make a fuel-air explosive, a weapon so powerful that the Pentagon described its effect as being like that of "a small nuke."

Italy also joined the scramble.

The Italians clinched a $2.6 billion deal under which Iraq bought four 2,500 ton Lupo class frigates, six 650 ton Assad class corvettes, an 8,700 ton supply ship and a 6,000 ton floating dock. The vessels were equipped with missiles, state-of-the-art electronics and radar and came with all the necessary training and maintenance.

In a bid to broaden the base of its suppliers, Iraq dipped into the Third World market.

Brazil, writes Timmerman, played a vital role in arming Iraq and in providing technologies for an Iraqi atomic bomb. Companies like Embraer, which made combat trainers and jet fighters, and Avibras, which manufactured rocket launchers and missiles, launched huge industrial expansion programs as a result of Iraqi development funds.

The list goes on.

Egypt sold Iraq $1 billion worth of Soviet-made arms after the outbreak of the Iran-Iraq War in September 1980. The Soviet Union, Iraq's traditional supplier, had slapped an arms embargo on Iraq after its invasion of Iran. Iraq didn't hesitate to buy weapons from Egypt, a nation it had loudly shunned after Anwar Sadat's rapprochement with Israel.

China shipped hundreds, then thousands, of main battle tanks, artillery pieces and armored personnel carriers to Baghdad.

South Africa weighed in with long-range artillery pieces and ammunition.

In 1982, when the tide of war shifted in Iran's favor, Soviet military advisors returned to Iraq and Moscow dropped its embargo.

The Soviet Union gave Iraq some 400 T-55 and 250 T-72 tanks, an undetermined number of MiG-25 reconnaissance fighters and Mi-24 helicopter gunships and a plethora of Grad, Frog, SAM 9 and Scud B missiles.

In 1984, the Soviets went further, offering Iraq $4.5 billion worth of new weapons. There was an immediate political payoff. Saddam blamed the United States for prolonging the war and spoke warmly of the Soviet Union.

The Soviet Union notwithstanding, Timmerman is convinced that Iraq's extraordinary military buildup and its development of an arms manufacturing sector could never have been accomplished without the connivance of the West.

"Thanks to the death lobby, Saddam became much more than a two-bit local despot. He became an international threat."

A poster of Saddam Hussein in Baghdad.

The Jewish World

By SHELDON KIRSHNER

Amid the bustle of Kurfurstendamm, Berlin's most famous thoroughfare, Julius Schoeps sat nursing a cold drink at the Cafe Kranzler, a renowned watering hole.

I met Schoeps, a political scientist, for the first time in June 1989, when he was director of the Salomon-Ludwig Steinheim Institute for German-Jewish History at the University of Duisburg in what was then West Germany.

Several months later, I bumped into him at a University of Toronto conference with the portentious title of *How Can Jews Live in Germany Today?*

Now, almost three years later, here he was again, a twinkle in his eyes. Schoeps, 50, had reason to be in a jocular mood. He had just been appointed director of the Moses Mendelssohn Centre for European Jewish Studies at the University of Potsdam in Brandenburg, just outside Berlin.

As he pointed out between sips of mineral water, the Moses Mendelssohn Centre is unique in Germany. While the Salomon-Ludwig Steinheim Institute is Germany's only research facility devoted to German-Jewish relations, the Mendelssohn Centre is the sole academic institution in Germany dealing with the whole dizzying array of Jewish affairs throughout the European continent.

Schoeps, the scion of a distinguished German-Jewish family, said the centre was established to coincide with the 50th anniversary of the Wannsee Conference — which took the fateful decision to exterminate European Jewry — and the 500th anniversary of the expulsion of Jews from Spain.

Schoeps was asked to fill the post by Brandenburg's minister of science and culture, Heinrich Enderlein. Funded by the former East German state of Brandenburg, the centre offers students and scholars the opportunity for interdisciplinary work in fields ranging from religion and literature to history and social science.

Under Schoeps' tutleage, it will concentrate on three broad geographical areas — Western Europe, Eastern Europe and Germany itself.

New German institute

Schoeps, who was associated with the University of Duisburg for some two decades, talked about his plans.

The centre will foster scholarship and host conferences. In co-operation with the Salomon-Ludwig Steinheim Institute, it will jointly publish *Menorah*, a journal on German Jewish affairs which recently marked its third year of existence.

There will be two chairs in Jewish studies at the University of Potsdam, and Schoeps will hold one of them.

Later this year, the centre will publish an encyclopedia on the Holocaust. The volume was originally published in Israel, in Hebrew. The publication date, Nov. 9, coincides with the 54th anniversary of Kristallnacht.

In the future, Schoeps wants to give teachers from eastern Germany training in Holocaust studies. Two generations of East German youths grew up with little or no knowledge of it, and Schoeps hopes the centre can do its bit to end this anomaly.

Schoeps was born in Stockholm, where his parents had settled after leaving Nazi Germany in 1938. His father, Hans Joachim, was a scholar who mistakenly believed that German Jews could come to terms with the Nazis. When the family returned to Germany in 1947, Hans Joachim Schoeps accepted a job as a professor of religious and intellectual history at the University of Erlangen.

Schoeps, who claims he was the first Jewish boy to celebrate his bar mitzvah in West Germany, was a journalist and editor before setting his sights on academia.

He strongly believes in the future of the Jewish community in Germany. Thanks to an influx of Jews from the former Soviet Union, he expects the Jewish population to grow by 30,000 over the next few years.

And he is bullish about the Moses Mendelssohn Centre.

As he put it, "It will be a going concern."

Universities absorb immigrants

By DEBRA NUSSBAUM COHEN

Recent immigrants have quickly made their mark on many aspects of Israeli life, from the sciences to music. In few places is their impact more discernible than in the country's universities and science institutes, where researchers seek employment and students go to acclimate to their new country.

The universities must absorb into their faculties scientists and academicians whose expertise is concentrated in a handful of disciplines and woefully lacking in others, as well as students who require training in Hebrew language and other basic skills.

And in order to build the classrooms, labs and dorms needed to accommodate the rapid growth, the universities must raise millions of dollars from private sources.

Grappling with the influx of talent is the universities' chief challenge for the next several years.

The sheer number of immigrants who need to be absorbed, combined with the students born during Israel's baby boom of 1968-1973 who are now university age, daunts even those overseeing the task.

Haifa University and Ben-Gurion University of the Negev are absorbing most of the new immigrant students.

Ben-Gurion is planning to double its population, which two years ago was 6,000 students, to 12,000 by 1996. Haifa University is expanding its student body by 80 percent, to 11,000, over the same time period, while increasing faculty by 60 percent and administrative staff by just 30 percent.

The financial needs are great. Ben-Gurion President Avishay Braverman must raise $150 million (U.S.) over and above his annual operating budget to meet the task.

Half, he expects, will come from the government. The rest must be provided by donations from overseas.

The crush of new students "is creating a terrible headache, financially and in other ways," said Roland Schild, Haifa University's president. "It's a challenge in physical development and to find the right faculty."

According to Avner Yaniv, Haifa University's vice-president for administration, "the university has been thrust into an enormous expansion program. We'll have so many more students in four years in the same number of buildings."

The universities in Israel's centre, like the towns themselves, are already crowded. So, Tel Aviv University, Bar-Ilan University, the Weizman Institute of Science and the Hebrew University are adding new immigrants to their campuses, but not in the same magnitude as the schools in the north and south.

At Tel Aviv University, for example, 10 percent of the 20,000 students were born in the Soviet Union, a proportion not expected to leap dramatically over the next few years.

All of the universities and institutes offer immigrant students preparatory programs to allow them to get their language and study skills up to a competitive level.

At Bar-Ilan and Ben-Gurion universities, the Mathematics and Computer Science Departments have a special curriculum for Russian olim.

For the first year, the students are taught in Russian and receive Hebrew and English classes in addition to the regular department courses. Once they pass their exams, they join the rest of the students in regular studies.

Ben-Gurion, which has natural science, social science, engineering and health faculties, is also starting a music department and a program in Russian literature to better accommodate the strengths of its new Russian emigre population.

And at Tel Aviv University, the Music Faculty "is exploding with students with major talents," according to Itamar Rabinovich, the university's former rector. *(JTA)*

Hebrew U president mourned

JERUSALEM —

Israeli president Chaim Herzog led thousands of mourners at the funeral held last week for Hebrew University of Jerusalem president Professor Yoram Ben-Porath, his wife, Dr. Yael Cohen Ben-Porath and their 5-year-old son Yahali, who were killed in a car accident near Eilat.

Echoing Israeli public concern at the rate of road accidents in the country, Herzog cried, "How long?" as many of the mourners wept.

Burial took place at Har Hamenuhot Cemetery in Jerusalem, following a service at the Hebrew University campus on Givat Ram.

Ben-Porath, who was 55 years old at the time of his death, had served for the past two years as president of the university, and prior to that as rector. His influence was felt not only at the Hebrew University but within the entire system of higher education in Israel. He was especially interested in developing academic excellence at the university and in absorption of immigrants.

"Professor Ben-Porath was a hands-on president and an outstanding administrator," Stephen Lipper, national president, Canadian Friends of the Hebrew University, told *The CJN*. "Apart from the personal tragedy, it's an enormous loss for the university and for Israel. Two things I'll miss the most are his ardent dedication to the building of a Jewish state, which we talked about so much, and his enormous intellect."

Professor Yoram Ben-Porath

Lipper noted that, under Ben-Porath's guidance, the university had recently "returned to an even keel," following financial crisis.

Ben-Porath had served for many years as professor of economics at the Hebrew University, specializing in the Israeli economy. "He was a brilliant economist," recalled Lipper.

Ben-Porath was born in Ramat Gan, earned his BA and MA degrees at the Hebrew University and his PhD at Harvard. He joined the Hebrew University faculty in 1967. From 1988 to 1990 he served as president of the Israel Economic Association. He was director of the Maurice Falk Institute for Economic Research in Israel from 1979 to 1984.

"Professor Ben-Porath's presidency was marked by a commitment to academic excellence," said president emeritus, Canadian Friends of the Hebrew University, Dr. Ralph Halbert. Halbert served on the international search committee which recommended Ben-Porath as president.

"Professor Ben-Porath clearly demonstrated an ability and promise to become one of the Hebrew University's most successful presidents. His tragic death represents a great loss to Israel's leading institution of higher learning, to the people and state of Israel, to his friends and colleagues around the world and to me personally," said Halbert. (The rector of the university, Professor Hanoch Gutfreund, is serving as acting president.)

Ben-Porath's wife was 42 at the time of her death. She taught in the department of philosophy at the Hebrew University and was completing her studies in the law faculty at the university.

Yoram Ben-Porath is survived by two sons and a daughter from a previous marriage.

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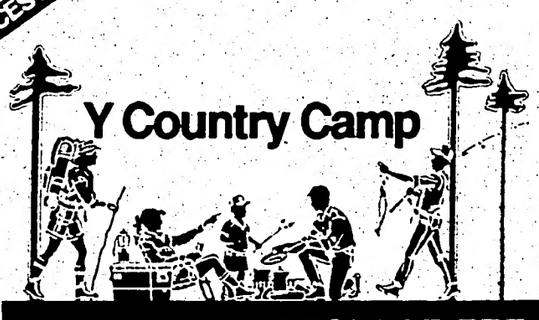

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Organizations and People

New JNF shaliach selling Israel to small communities

By MOURA WOLPERT

HAMILTON —

Tacked up on the wall of Yoram Gordon's office is a large map of Ontario. On it he has circled all of the province's Jewish communities, from Thunder Bay to Niagara Falls, Windsor to Kingston.

The distances look enormous, especially to an Israeli, but Gordon intends to visit them all.

He's the new JNF shaliach for the smaller communities of central Ontario and since taking up his duties in late summer, he has already visited Windsor, St. Catharines, London, Niagara Falls and Kitchener-Waterloo.

Everywhere he says he has found "very, very warm communities."

Gordon is here with his wife, Daniela, an industrial psychologist, and the youngest of their three children, 12-year-old Guy.

Sixteen-year-old Yaron remained in Jerusalem, where he is studying flute at the Rubin Academy of Music and Dance on a Sharett Foundation scholarship, while their daughter, Adi, 20, a dance graduate of the Rubin Academy, is staying in Toronto with a cousin.

Although this is Gordon's first time as an emisary, he's not new to the business of selling Israel.

Born in Hadera, Gordon studied political science and geography at the Hebrew University in Jerusalem, specializing in international relations.

His first job was with the Ministry of Foreign Affairs, where he was in charge of underdeveloped countries receiving agricultural assistance from Israel and in particular, looking after and setting up programs for students from Asia, Africa and Latin America.

Yoram Gordon

But after two years, he decided that politics was not for him. An ad for hotel management trainees caught his eye and he decided to apply.

Gordon was one of six lucky applicants chosen from over 300 to receive a scholarship to the United States, where he spent a year at the New York Plaza Hotel.

Upon his return to Israel he worked at some of Israel's largest hotels.

During that period he and previous JNF shaliach, Yigal Yardeni, who was in the travel business in Israel at the time, established the Tourist Industry Sales Managers Club.

Their aim, explains Gordon, "was to work on how best to sell Israel."

Now he's selling Israel through the JNF but first of all, he says, "I have to sell myself."

In the past 10 or 15 years, the JNF has shown "great signs of rejuvenation," Gordon observes.

"Everyone treated it as a dead body. They didn't grasp the message. But that has changed lately," he notes.

A JNF education emissary based in Montreal, whose job it is to visit schools, has made great strides recently," he says, in spreading the message of JNF and the importance of its projects.

He points out the importance, for instance, of building water reservoirs to meet the needs of Israel's increasing population.

And there is also a need for providing housing for Eilat, because Eilat, he predicts, "is going to be very successful."

With its rapidly expanding tourist facilities, Eilat will be the place where immigrants will be able to get jobs, he says.

Tourism has been excellent in the past few months, surpassing even the record year of 1987. In fact, states Gordon, this was probably the best year since the state was founded.

"We are almost doubling our hotel rooms and there will be plenty of jobs in the tourist industry," he predicts.

And of course, trees still need to be planted. "One of our major projects now," adds Gordon, "is the planting of trees on the eastern slope of Mount Scopus."

Awareness of the JNF and its projects has been increasing from year to year and in many communities, he observes, the Negev Tribute Dinner has become the most important event of the year.

"I hope to keep up the momentum," says Gordon.

Holocaust Education Week set to begin

TORONTO —

The Holocaust Remembrance Committee of the Jewish Federation of Greater Toronto will host the 12th annual Holocaust Education Week from Nov. 5-18.

Over 40 events will be featured at various locations across Toronto. Programing at this year's event includes a vast supply of information and insight featuring a wide selection of speakers, lectures, seminars, panel discussions, films and a variety of music.

Opening night ceremonies will begin at 8 p.m. on Nov. 5 at the Holy Blossom Temple, 1950 Bathurst St. The keynote speaker will be Irwin Cotler, McGill University professor of law. He will address the issue of Holocaust denial and war crimes revisionism.

This major community-wide event is supported by a cross-section of organizations including synagogues, various organizations, educational institutions and public libraries throughout the city. There will be survivors on hand who will share their testimonies. All events reflect the issues of the Holocaust and the important role of remembrance in modern day society.

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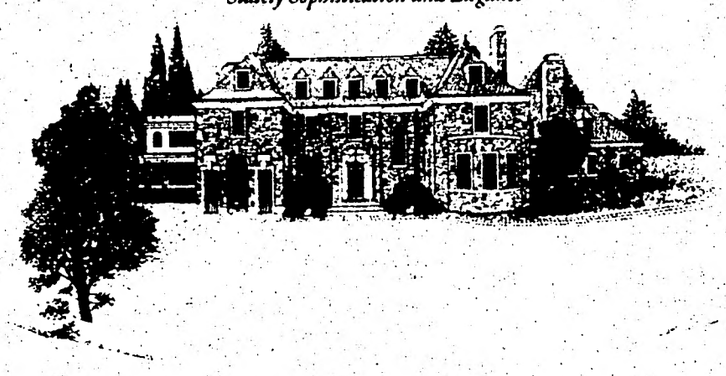

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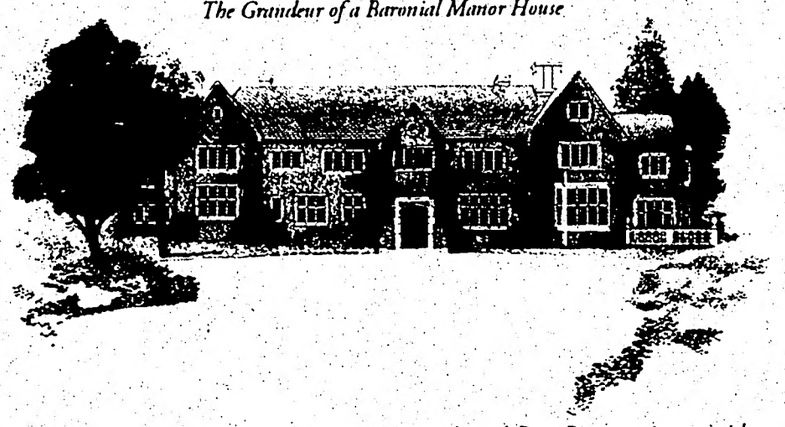

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10:30 a.m. to 12:30 p.m.
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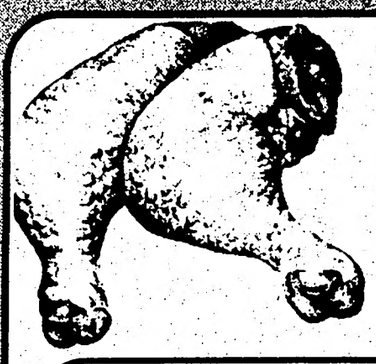

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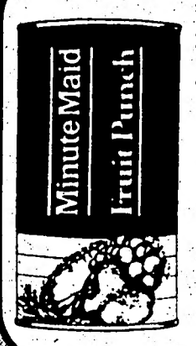

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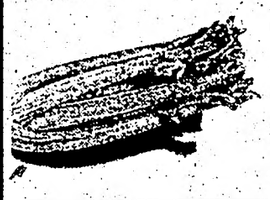

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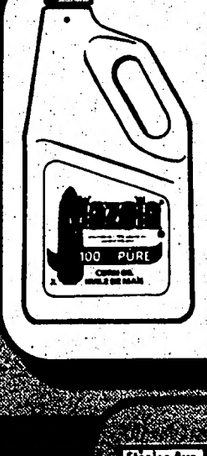

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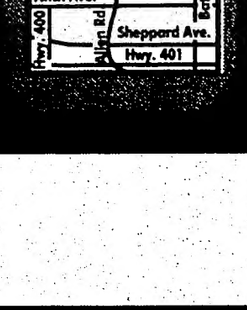

4750 Dufferin at Supertest (South of Steeles)

Associated pioneer dies

By CYNTHIA GASNER

TORONTO —

Jack Burke, well-known educator and pioneer in the growth and development of the Associated Hebrew Schools of Toronto, died suddenly at his home at the age of 77.

His enduring warmth, caring, humor and scholarship became the hallmark of the young immigrant who was born in Sokole, White Russia, whose mother died when he was 6 months old and who came to Toronto alone in his mid-teens. He rose through the ranks from student to teacher to principal and administrator par excellence, working in every segment of the Associated's Talmud Torah and day school development.

Jack Burke

His father, Natan, a melamed (teacher), sent him to study at the Lomza and Bialystock yeshiva in Poland. Arriving alone in Canada in the late 1920s (he was to join his grandmother in Chicago but could not gain entry to the United States), he attended Jarvis Collegiate, completing two years in one.

He gained a degree in Oriental Languages (now Near Eastern Studies) from the University of Toronto and went on to study a critical approach to biblical studies and in 1944 received a master's degree. Throughout his life, he continued his religious and secular studies and at the time of his death, he was working on a doctorate.

It was known at the university that when professors ran across problems in biblical, Aramaic or talmudic studies, they would turn to Jack Burke for information.

Shortly after his arrival in Canada, the young student's scholarship was recognized by the highly respected Rabbi Jacob Gordon with whom he studied. In 1937, he became a part-time teacher at the Toronto Hebrew Free Schools (later the Associated), and joined the full-time staff two years later as a Hebrew teacher. He was an ardent Zionist who visited Israel many times, and he had a strong belief in klal Yisroel — he brought these to his students.

Throughout the unprecedented expansion of the Associated, from a small Talmud Torah to a internationally-recognized day school through junior high school and high school (which later became the Community Hebrew Academy of Torah) Burke served in teaching and administrative capacities, always placing the needs of his students first.

Throughout his long and brilliant career, he insisted on teaching Ivrit b'Ivrit, Hebrew as a living language, and he pioneered in establishing the Sephardi pronunciation which was adopted by the State of Israel.

He was married to Marie (Hirshhorn) who was active in the school's Parents' Association and served as the first chairman of the Dr. Levi Jacober Library at the Neptune branch. Marie died after a long illness. He married Sophie Cohen 15 years ago.

Harold Dessen, who served as Associated's president of the board and chairman of the vaad hachinuch (board of education) told *The CJN* that "Mr. Burke was the perfect Mr. Chips. He was devoted to the school in every way. He personally knew thousands of students and graduates and whenever he would meet them, the immediate language of communication was Hebrew. He probably helped prepare more bar mitzvah speeches than all the rabbis in the city put together."

For Burke, teaching was not merely a profession, it was a sacred mission. His outstanding wit was reflected in the sparkling eyes. When he retired in 1980, he was honored at the school's annual dinner for five decades of service.

Mar Burke or Yankel Burke (as he was affectionately called) will be remembered for his exceptional teaching skills and scholarship. He could often be seen in the halls of the school, on the street or at a simcha merrily chatting with his former students in Hebrew. This filled him with great pride.

Rabbi Jacob Gordon's protege lived up to and surpassed his learned teacher's expectations. Small in size, he was tall in stature and filled with an abundance of spirit and love which he shared with the community.

Jack Burke is survived by his wife, Sophie, his children, Susan Shiffman, Aviva Goldberg, Jonathan, and 12 grandchildren.

* * *

A memorial service for Jacob Burke, former principal and teacher at Associated Hebrew Schools, will be held on Nov. 8 at 10 a.m. in the chapel of the school's Neptune branch, 3630 Bathurst St. The public is invited to attend.

Minister orders inquiry into Fromm

By PAUL LUNGEN

TORONTO —

An independent investigator will examine the controversy involving Peel Board of Education teacher Paul Fromm, Ontario Education Minister Tony Silipo announced recently following a "spirited" meeting with representatives of Canadian Jewish Congress and the Native Canadian Centre (NCC).

Silipo told a news conference at the ministry offices that he has been "troubled for several months" by the Fromm case, particularly over where the line ought to be drawn between a teacher's activities outside the classroom and his conduct as a teacher and a role model for young students.

Silipo said the investigation was, to his knowledge, the first of its kind in Ontario.

Fromm, the subject of the inquiry, has been involved for 25 years with causes trumpeted by the far right and he has criticized immigration from Third World countries, the news conference was told. In December 1990 he spoke at a Martyrs' Day Rally that honored Robert Jay Matthews, a member of the Order, a violent, U.S.-based white supremacist organization. Matthews was killed in a shootout with police.

About a year ago, Fromm interrupted a presentation by Rodney Bobiwash, anti-racism co-ordinator of NCC, by shouting "scalp them" during Bobiwash's remarks to the Toronto mayor's committee on race and ethnic relations.

Fromm's activities prompted Congress and the NCC, in a meeting with Silipo, to call on the minister to remove the Mississauga teacher from the classroom. Their minimum demand was for an investigation, Bobiwash and Congress spokesman David Satok said.

Silipo said he turned down requests to suspend or decertify Fromm. Instead, the investigator will examine the case and make "useful recommendations" on ways of dealing with it, he said.

Silipo was to announce the name of the investigator at a second news conference last week, but instead informed Congress and the NCC that the ministry was still involved in drafting the investigation's terms of reference.

Bobiwash said Fromm's link to racist groups likely pervades the classroom and his students are aware of his views. Bobiwash said some of Fromm's students have been intimidated by skinheads and "these children are frightened to talk about their experiences in his classroom."

Karen Mock, spokesman for B'nai Brith's League for Human Rights, said parents of children in Fromm's classes have the right to be confident that the school board's anti-racism policy is not being violated by teachers.

Martin Theriault, a spokesman for the Montreal-based Canadian Centre on Racism and Prejudice, outlined Fromm's ties to white-supremacist organizations over a 25-year period. He said Fromm appears as "a father figure" to students and a sort of "pop star" who legitimizes the extremist views that white supremacist recruiters are peddling in schools.

Meanwhile, Congress spokesman Bernie Farber said the organization's community relations committee has written a letter of complaint to William Kent, chairman of the Peel board of education, to express its concern over recent material published by Fromm in one of his periodicals that refers to the Ernst Zundel case and "gives Holocaust-deniers the stamp of approval."

Holocaust Remembrance Committee
and
Jewish Family and Child Service

present

"Facing Yesterday, Today and Tomorrow"

Separate groups for

Child Survivors
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led by
Alan Bardikoff, Ed.D.
Psychologist, Toronto General Hospital
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Fay Geitzhals, M.S.W.
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This workshop series will be held on
six consecutive Thursdays beginning

November 12, 1992

7:30 p.m.

Lipa Green Building
4600 Bathurst Street

For more information about registration and fees please call

Pnina Spetgang
Holocaust Remembrance Committee, 635-2883 ext. 144

or

Florence Weinberger
Jewish Family & Child Service, 638-7800 ext. 214

Organizations and People

What's New

By
MIRIAM HERMAN

DEADLINE REMINDER

The deadline for What's New and About People is Thursday, two weeks prior to publication date (i.e. Thursday, Oct. 29, is deadline for Nov. 12 issue, and Thursday, Nov. 5, is deadline for Nov. 19 issue). I am at my desk on Thursdays only to receive your calls and sort my mail.

Friday, Oct. 30

OUR MUSICAL LEGACY

Temple Sinai's Musical Legacy series gets off to a start with An Introduction to Beit Shalom, the Japanese-Christian Friends of Israel, an Oneg Shabbat presentation by **Ben Steinberg**, illustrated by videotapes and slides. Services begin at 8:15 p.m.

Sunday, Nov. 1

COUNCIL OF JEWISH BROTHERHOODS

The annual fall breakfast of the Council of Jewish Brotherhoods takes place at Beth Tzedec Congregation. Guest speaker **Susan Reisler**, CBC TV reporter for *The Journal*, will speak on Turning the Corner, the U.S.A. on the Eve of the election. Breakfast is 9:30 a.m., speaker at 10. Charge is $7 per person. Tickets available through most synagogue brotherhoods.

KOLEL SINGLES STUDY PROGRAM

The second of Kolel's monthly study programs for singles, an evening of in-depth Judaic study, is for ages 25-40. The format is a presentation followed by small study groups exploring a traditional text from a liberal, egalitarian perspective. For more information, call 660-3154.

REMEMBRANCE DAY PARADE

The Toronto Post of the Jewish War Veterans of Canada's Remembrance Day Parade will begin with assembly at 9:15 a.m. at the Baycrest Centre rear parking lot. Dress code is Jewish War Veterans or Legion uniform or lounge suits, medals, ribbons and head covering.

Parade route is south on Bathurst Street to Shaarei Shomayim Synagogue. Many high ranking diplomatic, government and military personnel will be attending. Congregants and their children are advised to be seated at the synagogue by 10:45 a.m.

For further information, call 781-5965 or **Ernie Stein**, parade marshall, at 423-2794.

YIDDISHE CULTUR GESELSHAFT

The Yiddishe Cultur Geselshaft is presenting a lecture by **Chava Rosenfarb**, poetess, novelist, lecturer, at 2 p.m. at Workmen's Circle Hall, 471 Lawrence Ave. W. Her topic — Mendele Mokher Sforim: His Life and Works. Admission is $3.

HABONIM BREAKFAST CLUB

Congregation Habonim's Breakfast Club invites you to the season's opening meeting at 10 a.m. at Beth Habonim, 5 Glen Park Ave. (Bathurst-Glencairn), to hear **Julius Ciss**, director of Jews for Judaism, lecture on Confronting the Missionary Threats to the Jewish Community. Breakfast and lecture are $6 per person.

KIDS OF ALL AGES BOUTIQUES

Hertzliah chapter of Toronto ORT is holding a Kids of All Ages Boutique sale from 10 a.m. to 4 p.m. at Markham Centennial Centre, 8600 McCowan Rd. (north of Hwy 7). There will be more than 30 vendors selling clothes and products for children, hourly draws, a clown, balloons, face painting. Admission is $1 adults, free for children.

SECULAR JEWISH ASSOCIATION

The Secular Jewish Association presents **Dr. Jerald Bain** speaking on Do You Have to be an Atheist to be a Secular Humanistic Jew? at 10:15 a.m. in St. Andrews Junior High School staff room, 131 Fenn Ave. (Bayview-York Mills). For more information, call 731-7066.

ENTERTAINMENT & CULTURE

Hear **Julius Ciss** speak on Confessions of a Former Jew for Jesus at the Entertainment and Cultural Connection meeting at 8 p.m. at Shaarei Shomayim Synagogue. All ages are invited for coffee, cake and converstaion. Members free, guests $2. Co-ordinators are **Sandra and Jerry Genesove**.

HILLEL CHILDREN'S WORKSHOP

Hillel Children's Workshop is featuring a talk on Jewish Influences on the Sport of Baseball with **Charles Novogrodsky** at 10:45 a.m. at New College, Room 523, 40 Willcocks St. Contact **Bob Katz** at 929--3537.

FANTASY OF FASHIONS

Fantasy of Fashions, a tea and fashion show sponsored by Adath Israel Sisterhood, begins at 2 p.m. at the synagogue. Admission is $18.

Monday, Nov. 2

FALL STUDY PROGRAM

The continuing education committees of Adath Israel Congregation and Beth David B'nai Israel Beth Am joint fall study program, Kabbalists and Early Chassidic Masters: A Mystical Approach to Being Jewish, begins with Becoming One With God: A Meditation on God's Name with **Rabbi Steven Saltzman**. The time is 8 p.m. at Adath Israel.

Lecture is followed by the Joy of Singing led by **Cantor A. Eliezer Kirshblum** at 9:15 p.m.

DIABETES AND HYPERTENSION

At the Canadian Diabetes Association Jewish Diabetes chapter meeting **Dr. Ronald Goldenberg**, Endocrinology and Metabolism, North York Branson Hospital, will disuss Diabetes and Hypertension (High Blood Pressure) at 8 p.m. at Shaarei Shomayim Synagogue. Everyone is welcome. Admission is $1 CDA members, $2 non-members. For further information, contact **Esther Schwartz** at 782-2176 or **Shirley Glatt** at 225-1989.

Tuesday, Nov. 3

BB FRENCH LODGE LA FRATERNITE

B'nai Brith French Lodge La Fraternite monthly meeting is at 8:15 p.m. at 15 Hove St. (BB building). Back from Poland, **Maurice Boyman** will report on the discovery of the country of his birth. For information, call 225-6086.

THE IMPACT OF FOSTERING

Have you ever thought about being a foster family? Jewish Family & Child Service invites you to hear special guest **Robert Twigg**, Memorial University, Newfoundland, speak on the Impact of Fostering on Your Family, at 7:30 p.m. at the Lipa Green Building, 4600 Bathurst St., Room 420.

GOURMET COOKING MADE EASY

Gourmet Cooking Made Easy (Series V2) is the subject of the Kosher Cooking School session held at 8 p.m. at Shaarei Tefillah Congregation. Fee is $15. Call 635-9550 for information.

DAUGHTERS OF ZION

A biblical expert will present fascinating highlights of the lives and roles of Jewish women from 7-8:30 p.m. at the Barbara Frum Library, 20 Covington Rd. Please pre-register.

Wednesday, Nov. 4

TORAH FUND TEACH-IN

Women's League for Conservative Judaism Ontario branch invites you to the Torah Fund Teach-In morning at Beth Tikvah Synagogue from 9:30 a.m. to noon with guest speaker **Evelyn Seelig**, National Torah Fund chairman. Cost is $6. To reserve, call **Fay Estrin**, 636-7353 or **Arlene Tennenhouse**, 493-9424 or **Judy Urowitz**, 223-5463 or **Lil Glick**, 635-6659.

HAS ZIONISM A FUTURE?

Canadian Zionist Federation and Beth Sholom Synagogue are presenting a public forum on Reactions from the 32nd Zionist Congress—Has Zionism a Future? at the synagogue at 8 p.m. Introduction will be given by **Rabbi Dow Marmur** with reactions by **Norma Rubin, Moishe Ronen** and **Tillie Margolis**. Moderator is **David Goldberg**. For further information, call 633-3988.

ISRAEL IN THE NEW WORLD ORDER

Beth Emeth Bais Yehuda Synagogue continuing education committee presents an opening lecture series on the Place of Israel in the New World Order with **Prof. Morton Manilla**. The series begins with the Struggle for Democracy in Russia. Lecture takes place at 8 p.m. in the Arback Hall of the synagogue. Everyone is welcome. For information, call 633-3838.

AN ISRAELI SUCCESS STORY

The Israel Economic Mission to Canada and the Canada-Israel Chamber of Commerce invite you to a breakfast presentation with **Benjamin D. Gaon**, president and CEO, Koor Industries Ltd., who will discuss How to Save a Fortune 500 Company: Koor—An Israeli Success Story. This is the story of Koor's remarkable turnaround, begun in 1986 when Gaon was brought in to save the ailing conglomerate.

Buffet breakfast and presentation are from 7:45-9 a.m. at the Sheraton Centre Hotel, Civic ballroom, 123 Queen St. W. Charge is $20 per person. RSVP by Oct. 29 to 961-7302.

SEPHARAD '92

Sepharad '92 continues at Holy Blossom Temple with **Sarah Carlen** speaking on Sephardim, Past and Present. The time is 8 p.m. Charge is $5 members, $8 non-members.

MISSIONARY GROUPS VIDEOS

The lecture series, What Every Jew Should Know About Missionaries, offered by Jews for Judaism, continues with screening of videos produced by missionary groups tragetting Jews. Lecture takes place at 8 p.m. at Albert J. Latner Jewish Public Library, 4600 Bathurst St. Cost per lecture is $5.

CHIEF CANTOR VISITS

The chief cantor of the Israel Defence Forces, Lt. Col. Arie Braun (second from left) accompanied by concert pianist Cantor Daniel Gildar (seated) performed at Beth Tzedec Congregation recently. The concert benefited the United Synagogue Youth of Conservative Judaism. With them (from left) are Alex Eisen, concert committee; Marvin Rosenshein, concert chairman; and Jules Surdin, president, Ontario Branch, United Synagogue of Conservative Judaism. [Mollie Rothman photo].

CONTRIBUTION

A generous contribution has been made to Toronto Hadassah-WIZO Project Enrichment by the Beatrice and Arthur Minden Foundation. Mirial Small (left) is presenting the sculpture to Bea Minden.

And What Else Is New...

PUBLIC RELATIONS AWARDS

The Jewish Federation of Greater Toronto has received three awards, including a Gold Award for Excellence in Public Relations, in the Council of Jewish Federations 1992 Public Relations Awards competition. Toronto received a Gold Award for Best Worker Training Kits; a Bronze Award for Best Invitations; and an Honorable Mention in the Best Newsletter category.

The awards will be presented during the 61st General Assembly of the CJF, taking place in New York City this November.

BETH TZEDEC BETH MIDRASH

Beth Tzedec Congregation's 1992 Beth Midrash program on the theme Questions for Our Times presents four Monday lectures, Nov. 2, 9, 16, 23, with **Prof. Gabriel Ben Dor** delivering the Itta & Eliezer Zeisler Endowed Lectures on the topic Change in Israel Today (7:35-9 p.m.), and **Jack Orenstein** on Looking Ourselves Straight in the I (9-10:15 p.m.); and four Tuesday lectures, Nov. 3, 10, 17, 24, with **Prof. Arnold Ages** speaking on the Pollard Case, Jews in Germany Today, Jews for Jesus and Kashruth and Forbidden Mixtures (7:45-9 p.m.), and **Prof. Morton Manilla** on the topic Racism in Contemporary Politics (9-10:15 p.m.).

There is no charge for admission and everyone is welcome.

FOSTER FAMILIES FOR FAMILIES

Jewish Family & Child Service needs Foster Families for Families. This is a project intended to keep families together and prevent children from coming into care, by providing their parents with innovative home support during family crisis. If you wish to participate in a challenging opportunity to assist high risk families, call **Shirley Feld** at JF & CS, 638-7800, ext. 295.

ON STAGE AT THE POSLUNS

The Canadian premiere of *Another Kind of Hero*, the musical version of **Raoul Wallenberg's** courageous crusade for freedom and justice, goes on stage at the Leah Posluns Theatre Nov. 5-29. Produced by **Reva Stern**, the music is by **E.A. Alexander**, book by **Lezley Steele**. Box office number is 630-6752.

BAYCREST WOMEN'S AUXILIARY

The Women's Auxiliary of Baycrest Centre is actively seeking new members. Those who join as a "friend" ($100 level) will be invited to an exclusive fashion preview Tuesday, Nov. 17, when Ira Berg presents Le Collezioni for Spring 1993 of **Giorgio Armani**. A champagne reception will take place at 7:30 p.m., followed by the fashion preview and dessert. The show will be held in a private home.

For information on joining and to make your reservation, call 789-7071, ext. 2020.

ABOUT JEWISH MARRIAGE

The Jewish Marriage Education Committee and Petah Tikva Anshe Castilla Congregation present Everything You Wanted to Know About Jewish Marriage — But Were Afraid to Ask, an interactive seminar for engaged couples exploring the Torah approach to Jewish marriage. It takes place Tuesdays, Nov. 3-Dec. 8 at 8 p.m. at the synagogue, 20 Danby Ave.

Cost is $60 per couple. Advance registration is required. For information and to register, call **Dr. Leo and Faigie Davids** at 638-8222 or **Dr. Harvey and Sharon Erlich** at 784-9041.

[Cont'd. on page 21]

Organizations and People

What's New

[Cont'd. from page 20]

CALLING JEWISH TEENAGE GIRLS

Calling all Jewish teenage girls, 15-18! Join Chapter Tzedakah, B'nai Brith Girls! Meet new friends! Have lots of fun — dances, out-of-town conventions, movie nights and more! Be part of BBYO, the largest Jewish youth group in the world. To find out more about exciting upcoming programs, call **Jennifer** at 635-9621 or **Jaime** at 449-8177.

BEACH HEBREW INSTITUTE

Beach Hebrew Institute, 109 Kenilworth Ave., is a thriving congregation in the beach area of Toronto. You are welcome to join Shabbat services every Saturday at 9:30 a.m. Call 694-7942 for more information about services and other programs.

ISRAELI ACADEMICIANS

The Association of Israeli Academicians in Toronto invites members to attend a Get Together party, Saturday, Nov. 7, at 8 p.m. at the Community Centre, 120 Banbury Rd. (south of York Mills, west of Leslie). Program features **Itzhak Argaman, Miki Levin**, singalong and dance (also songs by **Israel David**), and refreshments. Admission is $8 per person. For information, call 493-7453.

SINGLES BOWLING

Jewish single university and college graduates, ages 30-49, have started a non-profit co-ed group to bowl non-competitively Sunday afternoons twice monthly. Gentlemen are especially invited in order to equalize numbers. For information, call **George** at 782-5627.

SPEAK, READ, WRITE HEBREW

Keren Hatarbut Institute of Hebrew Studies, 788 Marlee Ave., announces that registration is now open for winter courses for adults and teenagers in conversational Hebrew for beginners, intermediate and advanced students.

Morning courses run Mondays, Jan. 18-May 3, from 9:40-11:05 a.m., and evening courses are on Tuesdays, Jan. 19-May 4, from 7:30-9 p.m. All classes are under the guidance of skilled Israeli teachers. The promise is that beginners will speak, read and write Hebrew in 15 sessions.

Free introductory private lessons are available for beginners. The instructor for the beginners' course is **Joseph Klinger**, well-known educator and founder of the Israeli ulpan method in teaching Hebrew in Toronto.

For consultation and registration, call Joseph Klinger at 787-0197.

JF & CS WORKSHOPS

Jewish Family & Child Service offers the following workshops: Adult Children Losing Parents (understanding the grief process, acceptance and growth, begins Nov. 11); For Women Only (self-esteem, communication, relationships, time management, begins Nov. 11); Surviving Separation and Divorce (anger, guilt, lonliness, coping with changes, letting go of the past, looking toward a new future, begins Nov. 3).

For more information concerning fees and registration, call **Pat Lieberman** at 638-7800.

MAIMONIDES COLLEGE

Maimonides College for Jewish Studies has announced the addition of **Rabbi Henry Hoschander** to its faculty. The rabbi will be conducting a course on the Book of Koheleth, Tuesday evenings from 7-9 p.m., beginning Nov. 3, at Eitz Chaim Schools, 1 Viewmount Ave. For further information, contact **Dr. Billigheimer** at 961-1527 in Toronto or 527-2225 in Hamilton.

AN EVENING AT THE LIMELIGHT

B'nai Brith Women of Toronto is sponsoring an evening at the Limelight Theatre, Sunday, Nov. 15, for *Happy Birthday Al Capone*. Join in celebrating **Al Capone's** birthday with an evening of fun and excitement. Cost is $55 per person (all taxes and gratuities included). For more information, call **Penny** at 630-9313.

MAVEN BOWLING

Come out and join in the 10th season of Maven bowling, a co-ed recreational league. A few new members are needed. The bowlers meet at 7 p.m. every Thursday at Bathurst Bowlerama (Bathurst and Glencairn). Call **Ron Caine** at 663-9430 for more details.

KEHILLAT AHAT HESED

Children's Shabbat services for ages 6-11, conducted by **Ruth Roh**, begin Saturday, Oct. 31, and will be held the first and third Saturday of each month throughout the year at 10:30 a.m. at the Zionist Centre, 788 Marlee Ave. All children and their families are welcome. Babysitting is available.

Living the Life of the Holy: The Theory and Practice of a Jewish Value, a six-session series led by **Rabbi Lawrence Troster**, begins Monday, Nov. 2, at 8 p.m. at the Zionist Centre. The course will examine the concept of kedushah, the Jewish value-concept of holiness. For more information, call 733-9848.

TEA-TIME LECTURE SERIES

The Tuesday afternoon Tea-Time Lecture Series begins Nov. 3 and will be held weekly through November and December. The topic, The Psalmist and His Psalms: T'hillim of King David, will be an in-depth textual and exegetical discussion of T'hillim. This women's lecture series, given by **Rena Shochet**, takes place 1:30-2:30 p.m. at Ohr Somayach/JEP THornhill. There is no admission fee and babysitting is provided. For further information, call 886-5730.

CREATING DANCE AT THE KOFFLER

Jacque Foesier, director of dance at the Jewish Community Centre, announces an exceptional program in creative dance. Children, ages 6-12, can attend creative dance classes in their own age groups, exploring their potential with movement skills. For complete information, call 631-5659.

EARL BALES PLAY GROUPS

Earl Bales Play Groups, a co-operative program sponsored by North York Parks and Recreation, has spaces left for Parent and Tot Drop-In, ages 15 months to 2½ years, Monday to Wednesday or Tuesday to Thursday. Also, there is space in the nursery school, ages 2½-4, Monday to Friday. Call **Glyn** at 440-1869.

at the JCC

Hashomer Hatzair and the Jewish Community Centre Bloor Y branch, 750 Spadina Ave., are bringing teen programming (Grades 7-9) to the downtown every Thursday evening at 7 at the Bloor Y branch. On Oct. 29, the group is going to see the laser show at McLaughlin Planetarium, and on Nov. 6, there's a swimming party. For more information, call **Phil** at 736-1339 or **Luni** at 924-6211.

The two-day self-defence workshop, Wen-Do, continues Sunday, Nov. 1, 10:30 a.m. to 5:30 p.m., at the Bloor Y branch. This is open to women only. Call **Luni** at 924-6211 for registration and details.

Mixed-media artist **Sarah Hunter** will be exhibiting her work at the Bloor Y branch on Nov. 1-29.

As part of Holocaust Education Week, the Bloor Y branch invites the community to a lecture entitled Children of Holocaust Survivors — Challenge and Obligations with **Elaine Todres**, deputy minister of Culture and Communications of Ontario. The time is 11 a.m., Sunday, Nov. 8. Admission is free.

for seniors

Jewish Community Centre North Y branch **Senior Adult Services'** Learning Experiences is featuring Breast Health for Every Generation, an Ontario Breast Screening Program presented by North York Women's Screening Centre, Tuesday, Nov. 3, at 1 p.m., Room 202-203. There is no charge. Follow up arrangements will be organized to visit the clinic.

Aluma Canadian Israeli Club is screening a movie (in Hebrew) Monday, Nov. 2, at 7 p.m. at 15 Hove St. (B'nai Brith Building). For information, call 782-9432 or 635-5604.

Wagman Centre Self-Help Widows Group, 55 years of age and over, meets every other Sunday to help each other deal with mourning and adjust to loss, share experiences and make new friends. The next meeting is Nov. 1 from 1-2:30 p.m. in the Wagman Centre board room, 55 Ameer Ave. Group co-ordinator is **Toby Warsh**. For more information, call **Paula David** at 789-5131, ext. 2271.

Earl Bales Seniors' Club is planning activities including a dance Saturday, Oct. 31, 7-10 p.m.; dance with a live band Sunday, Nov. 8, 7:30-10:30 p.m.; five-pin bowling for members only to start soon; local day trips for members ($5). For information, call 636-7856.

Shaarei Shomayim Friendship Club is holding a second orientation and registration meeting regarding the Purim Israel trip (March 1-22) on Monday, Nov. 16, at 1 p.m. Florida trip hotels are Saxony, Shore and Crown (winter season dates according to preference). For information on trips and activities, contact **Lena** at 785-5773 or **Ruth** at 224-5923. Remember the Golden Book to mark special occasions. Your donations go to Laniado Hospital in Israel. Call **Dorothy Bloomfield** at 787-1526.

LZA Senior Citizens Club takes Miami trip registration every Wednesday, 10 a.m. to noon, at the Borochov Cultural Centre, 272 Codsell Ave. The Chanukah party is set for Sunday, Dec. 13, at the centre with **Phil Gold** and his orchestra. Tickets available from **Joe Isenman**. Discussion Group meets Tuesdays at 10 a.m. and Dance Group at 1 p.m.

Go with **Young at Heart Seniors** to Florida for one or two months or whatever you want. You have a choice of two hotels — Seabrook in Surfside with efficiency, deluxe medical, cancellation and much more for $1,830 Canadian funds, or the Marco Polo for $2,220.25 everything included. Everyone welcome. Partners available. Call **Helen** at 635-6343.

The Jewish Community Centre **Senior Adult Services** has arranged a Miami vacation at the Sans Souci Resort Hotel Jan. 12-Feb. 2 (additional weeks available). It includes kosher meals, health spa, trips, all tips plus much more. Call **Teme Kernerman** at 636-1880, ext. 364.

Association of Jewish Seniors is holding an all-day conference on the topic Is Our Drug System Unravelling?: Narrowing the Information Gap Thursday, Oct. 29, when a panel of experts will discuss the use and misuse of drugs and how it affects you and government. It takes place from 9:30 a.m. to 3:30 p.m. at Pride of Israel Synagogue, 59 Lissom Cres. Cost is $10 and includes luncheon. For information and registration, call 635-2860.

Sunshine Travel Group 50 Plus is going to Stage West Nov. 25 to see *The Best Little Whorehouse in Texas*. Also, registration is being taken for Miami trip leaving Jan. 12 for four, six, seven and eight weeks at Colonial Inn. For information, call **Sylvia** at 730-0503.

At the **Wagman Centre**, the drawing and painting class with instructor **Elaine Sugar**, presented by the Creative Arts Program and North York Board of Education, continues Thursday, Nov. 5, from 1-3 p.m. with Primitive Arts — Create a picture using this decorative style. For information, call 789-2939.

Travel Club has arranged two weeks in Israel leaving Nov. 17 plus three days in Rome. Call **Bernice** at 633-7034 or **Edith** at 638-3652.

Sunrise Group trips include: Florida for one or two months at Casablanca, Lombardy or Sassoun Hotels; New Years in California Dec. 28-Jan. 7, featuring Rose Bowl Parade; Egypt and cruise to Israel, April 18-May 3. Call **Esther** at 932-2534 or **Manny** at 633-7463.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

The Arthritis Self-Management Program runs Mondays, Nov. 2, 9, 16, 23, 30 and Dec. 7, from 10 a.m. to noon . The $20 fee includes your own copy of *The Arthritis Helpbook*. This program is co-sponsored with the Wagman Centre. For information, call **Freda Charles** at 789-5131, ext. 2267, or **Brenda Zalken** at 225-2112, ext. 325.

Working Together for Change, an elder abuse support group, starts Nov. 11 for six weeks ending Dec. 16, from 9:30-11 a.m. The fee is $5 and includes refreshments. Call **Sandra** or **Sheila** at 225-2112 for further information or to arrange a confidential interview.

The Miami vacations offer the choice of five hotels— Colonial Inn, Marco Polo, Waikiki, Traymore, Tarleton. Check with **Barbara Zigler** at 225-2112 for package details.

Etrog, an Israeli cultural club for Hebrew-speaking adults meets every Wednesday at 7 p.m. For information, call **Anna** at 225-2112.

Dance to the exciting music of the Creative Band, Sunday, Nov. 1, 7:30-10:30 p.m. Members $13.50, non-members $4.

About People

WINDSOR FEDERATION PRESIDENT

Harriet Whiteman was elected president of the Windsor Jewish Federation at the recent annual meeting. Elected with her were **Ted J. Hochberg,** 1st vice-president; **Gary Katz,** 2nd vice-president; **Dr. Michael Malowitz,** 3rd vice-president; **Jerry Goldberg,** treasurer; and **Jay Armeland,** secretary.

Harriet Whiteman

Active in Jewish communal affairs for many years, Whiteman is a past chairman of Ontario region Hadassah and a past president of Eliyah chapter of Hadassah, past chairman of UJA Women's Division of Windsor, and has chaired many committees including the building committee for the I. L. Peretz Senior Citizen Apartment Building. She is presently chairman of the Renaissance committee for the Jewish Community Centre.

Whiteman is married to **Milton Whiteman** and they have two children, **Dr. David Whiteman** of Vancouver, and **Amy Whiteman Shafron** of Seattle, and one grandchild, **Ari Whiteman**.

TTT FUND

During a recent visit to Toronto, Yehudah Dvir and Avi Goldsobel, director and projects manager of Technion's Research and Development Foundation, met with members of the Toronto-Technion High Tech (TTT) Fund, a million dollar fund established by 23 Toronto Jewish families to assist high priority projects at Technion. Pictured (from left) are Avi Goldsobel, Gary Goldberg, newly elected chairman of TTT Fund; and Yehudah Dvir. Goldsobel and Dvir also met with and addressed the Toronto board of Canadian Technion Society and a group of young industrialists and businessmen.

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Organizations and People

Award-winning cellist gets scholarship to study in Israel

By FRANCES KRAFT

TORONTO —

Eighteen-year-old Ayela Seidelman's resume leaves little doubt as to why she was awarded the Dennis Waldman scholarship this year.

The award-winning cellist who made her professional debut in her hometown of Hamilton at the age of 15 has also found time to participate in Westdale Secondary School's badminton and swim teams, to work Sundays as a youth counsellor at the Hamilton JCC, and to volunteer at Shalom Village retirement home, among other things. Then there are her grades, which are equally impressive.

"The board [which administers the scholarship] initially thought she might be too good to be true," Nell Waldman, Dennis' widow, admitted. Once she was interviewed, however, those fears were dispelled.

"Having met her," said Waldman, "I can vouch for her modesty and pleasantness of manner."

Seidelman, having received the $1800 scholarship to offset her tuition, is now studying in Jerusalem at the Hebrew University and the Rubin Academy of Music. She intends to spend four years combining Jewish and Mid-eastern studies with her music studies in Israel, "where I can truly grow as a person, as a musician and as a Jew."

Seidelman spent a year in Israel at the age of 9, when her father was on sabbatical at Ben-Gurion University. "That year had a tremendous impact on me," wrote Seidelman when she applied for the scholarship. "It made me aware of myself as a Jew and started in me an intense love for Israel and its history."

Seidelman also spent six weeks in Israel in 1991 studying cello with two internationally renowned teachers, including Shmuel Magen. She has also studied with Ofra Harnoy.

Seidelman is the third student to be awarded the scholarship, which was established in 1989 following the death of Dennis Waldman, a respected and well-liked teacher who suffered a fatal heart attack at the age of 41.

Ayela Seidelman

Waldman had taught in the general studies program at Associated Hebrew Schools from 1980 to 1988, following which he taught adult high school students in the City of York.

The City of York Board of Education has instituted an award in Dennis Waldman's name, to which the Dennis Waldman Foundation for Jewish Education has attached a $100 stipend. It is given to adults who have distinguished themselves in high school outreach programs.

The Waldman Scholarship is given annually to a student graduating from a Jewish high school and going on to university or yeshivah, or to a student graduating from a public high school with the intention of pursuing a course of Jewish study.

Of the 20 students who applied for this year's scholarship, "everybody is really great," said Nell Waldman, "but she was by far the strongest candidate."

Parchment to be launched

TORONTO —

Canada's new national annual journal of creative Jewish writing, *Parchment*, will be officially launched at Toronto's Jewish Book Fair, Dec. 6 at the Leah Posluns Theatre, 4-6 p.m.

Parchment invites the community to a free program of celebration, food, music and readings. The editorial board has spent the last year organizing the journal and selecting material for the inaugural issue which will be available at the launch.

Under the editorship of Shel Krakofsky, the board of Parchment consists of some of Canada's most outstanding and popular writers and scholars: Adam Fuerstenberg, Seymour Mayne, Ruby Newman, Kenneth Sherman (poetry editor), Miriam Waddington and the late Adele Wiseman.

"It was difficult to make our final selections for this first issue," said Krakofsky, "because the quality of submissions was so high. Our readers will be treated to the very finest poetry and short fiction by Canadian writers on Jewish themes."

Krakofsky said that advance subscriptions to Parchment have been very good and includes requests from across Canada, the United States and Israel.

The first issue will feature established authors plus newly discovered writers making their first appearance on the national scene.

Parchment will be available at Jewish book fairs across the country. Prior to the gala Toronto launch at the Leah Posluns Theatre, advance copies of the literary annual can be received by sending a check for $10 to: Parchment, 445 Hamilton Rd. London, Ontario, N5Z 1S2.

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SINGLES EVENTS

Singles Events is an advertising feauture of The Canadian Jewish News. ***Deadline is Monday, 5:00 p.m., 10 days preceding issue date.*** *For rates or to place an ad, please call Alan at 422-2528.*

Metro Toronto Singles presents a trip to Niagara-on-the-Lake to tour Inniskillin Winery. Sunday, November 1. **222-7111** for information. 12123

Halloween Dinner Dance Party, in a private home, costumes optional. Enhanced by the entertaining talent of Israeli singer and his band **Effi Zohar** in a cosy and elegent atmosphere. Saturday, October 31. 8:00pm. $20.00 at door, $17.00 pre-paid. Reserve early, limited space. Sonia, 737-4076. 12173

Sunday, November 8
The "Ultimate" Fall Singles Bash of '92 at Hannibals, 5075 Yonge Street (5 blocks north of Sheppard). 8:30pm. $8.00. Door prizes. The Flamingo Club, 635-0308
12231

****Membership Dance****
Saturday, October 31
New Image 50 Plus Singles is having a dance at Earl Bales Community Centre. 8:00pm. **Dee-Jay Phil Allenbick**. Refreshments, prizes. Members $5.00, guests $6.00. (1993 membership now due). Come and enjoy, everyone welcome.
*Come with us to Marco Polo, in Florida. January 31-February 28 (28 nights). Call **Helynn Pearson**, 633-0397. 12113

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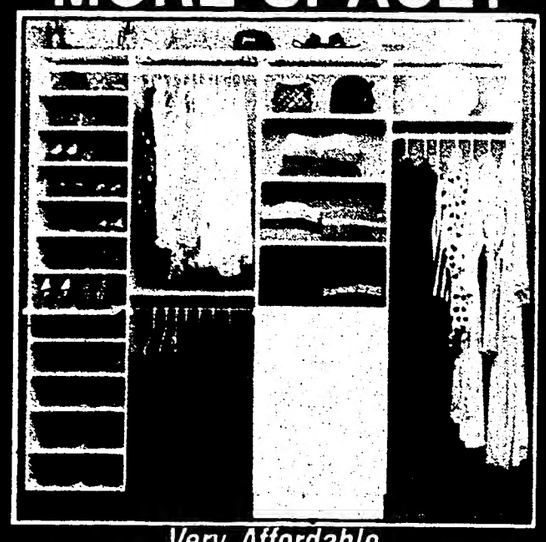

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Orthodox rabbi's yahrzeit to be marked at shul dinner

By LEILA SPEISMAN

TORONTO —

A dinner sponsored by North York's Clanton Park Synagogue will both mark the 50th yahrzeit of Rabbi Yosef Weinreb, the first Orthodox rabbi in Toronto, and honor his grandson, community worker par excellence Sol Edell.

Guest speaker will be Rabbi Nachum Rabinovitch, rosh yeshivah of Birkat Moshe in Maaleh Adumim and former rabbi of Clanton Park Synagogue.

The event will be held Oct. 31 at 7:30 p.m. at the Wagman Centre of Baycrest Terrace.

Rabbi Weinreb, scion of a long line of rabbis, arrived in Toronto from Galicia in 1901, and served as spiritual leader of Shomrei Shabbos Congregation from 1901 until 1907 and from 1939 until his death in 1942. In between, he was rabbi of the Terauley Street shul (Machzikei Hadas). During his years in Toronto, he was considered the spiritual leader of the entire Galicianer community of the city.

He was active in Jewish education, founding a Hebrew school in his shul basement, and later teaching extensively in his home; in kashruth, and was president of the Vaad Harabonim. He was an early supporter of the Zionist ideal, and was a founder of Toronto Mizrachi.

Edell notes that his grandfather "could move in all circles, non-Orthodox as well as Orthodox."

Edell, son of Rabbi Weinreb's daughter Malka and son-in-law Paul (Pesach) Edell, graduated as a pharmacist from the University of Toronto in 1943, and served as an officer in the Signal Corps of the Canadian Army during World War II.

Sol Edell

Helped found Clanton Park

He is a founder (literally: he served as contractor) of Clanton Park Synagogue and has been its president several times. He has been on the board of many schools, including Associated, B'nei Akiva schools, and Eitz Chaim; has been active in the Toronto, Ontario and Canadian manifestations of Canadian Jewish Congress, including the Kashruth Council of the Jewish Federation of Greater Toronto; is president of the Jones Avenue cemetery and works actively for the Clanton Park and Pardes Sholom cemeteries.

He is chairman of the aliya support group for Toronto olim in Israel.

He is a past chairman of the Archives Committee of Toronto Jewish Congress/Canadian Jewish Congress, Ont. region (now the Ontario Jewish Archives.) In that capacity, he was instrumental in the restoration of the Kiever synagogue on Denison Ave.

From 1948-1954, he operated the only two shomer Shabbat drugstores in Toronto (one on Queen Street and one on Spadina) and then built and operated Elmhurst Drugs until 1968.

He now is president of Elmdale Investments Ltd.

The dinner will also establish the Sol Edell Family Endowment Fund to provide funds for advanced Torah study in Israel.

Scholarships will be awarded to candidates who have been nominated by Jewish high schools in Toronto on the basis of merit and financial need.

For more information, contact Clanton Park Synagogue, 633-4193.

Rabbi Yosef Weinreb, a passport picture taken for his voyage to Toronto.

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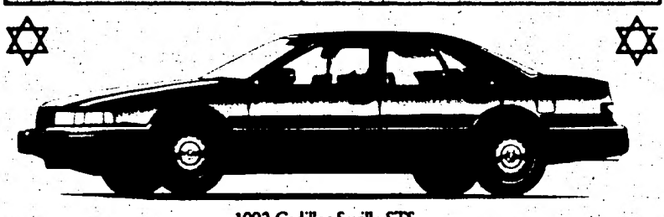

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•Politics •Economy •Society •Future
9:00 to 10:15 p.m.
Jack Orenstein
Topic: Looking Ourselves Straight in the "I"
•Why am I a Jew?
•What must I do as a Jew?
•What do I believe as a Jew?
•Questions I always avoid

Four Tuesday evenings
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Professor Arnold Ages
Author, Lecturer, Book Reviewer
Topics: •American Justice in the Pollard Case
•How are Jews to Think of Germany Today
•Jews for Jesus
•Kashruth and Forbidden Mixtures
9:00 to 10:15 p.m.
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For further information please contact the JNF office:
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4600 Bathurst Street, Suite 238
Willowdale, Ont. M2R 3V3
Telephone: (416) 638-7200

Organizations and People

CCCJ to present three awards

TORONTO —

Tribute will be paid to three honorees at the Canadian Council of Christians and Jews' 45th anniversary awards banquet on Nov. 2 at the Royal York Hotel.

Former Toronto Mayor David Crombie, now commissioner of the Waterfront Regeneration Trust, Carole Grafstein, president of the Ontario chapter of the Canadian Breast Cancer Foundation, and Citytv, represented by co-founder and president Moses Znaimer, will be presented with the council's Human Relations Award for promoting understanding among the people of Canada.

David Crombie

Carole Grafstein

Federal Multiculturalism Minister Gerry Weiner will be on hand to award the CCCJ the 1992 Minister's Award for Excellence in Race Relations.

Funds raised from the event will go towards the ongoing work of the CCCJ in combatting discrimination and promoting harmony among people of different religious, ethnic and racial backgrounds.

Past honorees have included McDonald's Canada chairman George Cohon, lawyer Edwin Goodman, former Ontario lieutenants-governor Lincoln Alexander and John Black Aird and hotelier Issy Sharp.

Nancy Anne Raeburn Paul is honorary dinner chairman while dinner committee co-chairmen are Carol Epstein and Anita Goodman. CCCJ president Ned Goodman will be the host.

The reception will begin at 6 p.m. Dinner will start at 7 p.m.

For ticket information, call (416) 364-3101.

Moses Znaimer

NEW DONOR BOARDS

Baycrest Centre has installed new donor boards in its main lobby to acknowledge the many people in the community who have supported the centre. About 250 people attended a recent dedication. Standing before the new boards, designed by Toronto artist Joanne Pynn, are (from left) donors Joe Gottdenker, Ben Katz, Hilda Katz, Stan Feldman, president of Baycrest Centre Foundation; Stephen Herbert, president and CEO, Baycrest Centre.

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Community program helps Russians adapt to city

By BEN ROSE

TORONTO —

More families are needed to invite Russian Jews to their Passover seders next year as another 1,200 have arrived in the city in the past 12 months.

The experience has been so positive for the 50 families who had Russian guests at their seders this year that organizers are confident that other families will come forward.

"I think perhaps this was an even more positive experience for my family than for the guests," said Suzanne Shuchat. "These people knew nothing about a seder and we came away with a whole new insight."

A trilingual seder, Hebrew, English and Russian, took place at the home of Penny Fine and Hugh Furneaux. "My father, who is 75, recalled the children's song his Russian mother used to sing to him when he was young and he sang it to us," said Fine. "We abbreviated our seder and did a lot of singing. At one point, we sang Hevaynu Shalom Alaychem to our Russian guests and we noticed that the father was moved to tears by this."

Sharon Cohen and Elliot Peransum were suprised to find that their guests, Roman and Irene Vilensky, came from the same part of Russia as Sharon's grandfather 90 years ago.

"These families are pleasant, polite, happy and grateful to be a part of the community," said Max and Florence Shecter.

It turned out that two Russian families who were hosted by single parent Nathan Gilbert did not know they lived across the street from each other and formed a friendship as a result. "The three Russian children under age 10 played well with two of my younger children," said Gilbert.

The Community Integration Program (CIP), chaired by Marsha Slavens, which arranges the family match-ups for the seders, is working without fanfare in other ways as well to make the Russians welcome in Toronto.

Sponsored by the Jewish Federation of Greater Toronto and the Jewish Community Centre, it sponsors English language classes attended by 150 students, arranges free concerts with the co-operation of synagogues who hold them, encourages Torontonians to take Russians on outings around the city, and this year, as a result of the generosity of nine synagogues, gave 75 free tickets for High Holy Day services to 23 Russian families.

CIP held a meeting recently to promote interest in their family-to-family orientation project at the JCC. (Another will be held Nov. 19.) "I have small children, but I could have people over and I could talk on the telephone, these things come natural to me," said Sharon Shore.

In fact, CIP is starting TLC, a telephone language connection, in which families would have contact on a regular basis with Russian families on the telephone. "It is important for new immigrants to learn telephone skills," said Glennie Lindenberg, family-to-family chairman.

Relaxing around the seder table are (from left) Jean Fine, Igor and Biana Golubev.

Janet and Michael Ryval spoke of their good experience with a Russian family at a seder.

"I left Australia at the age of 10 so I know what the immigrant children are going through," said Susan Goldstein. "My children are talking about helping a Russian family."

Shirley Hanick, one of the founders of the furniture bank, said Holy Blossom Temple had organized a meeting recently on the meaning of the High Holy Days, which 14 Russians attended. "Some of their questions were quite remarkable," she said.

Doris Epstein said the important thing is to get the families together, and everything else will sort itself out.

Trudy Shecter, CIP director, (631-5680), said the reason why some Russian families do not return phone calls from their hosts is that they are unsure of their language skills and their schooling in Russia has trained them not to do anything unless they can do it perfectly.

The family-to-family program is crucial to the well being of Russian immigrants, said Edward Salman, past president of the Association of Soviet Jewry in Canada. "They are Jews but unfortunately most of them don't know how to show themselves as Jews," he said. "They know only the negative side of being Jews."

There are 20,000 recent Russian immigrants now in Toronto, Slavens said.

JNF

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For your copy of the full program or for information call 635-2883 ext. 153.
Holocaust Remembrance Committee of Jewish Federation of Greater Toronto

Organizations and People

Austria's past, present explored in lecture

By BILL GLADSTONE

TORONTO —

Holocaust revisionism, neo-Nazism, the Waldheim affair and Austrian responsibility for the Holocaust were among the topics that a prominent Austrian intellectual discussed recently during a talk at the Jewish Community Centre in North York.

If anti-Semitism is again raising its ugly head in the Germanic world, so is "anti-anti-Semitism," said Dr. Anton Pelinka. "This is a new phenomenon in today's Austria, and it's strong. The Austrian population is polarized between anti-Semitism and anti-anti-Semitism, and there's almost nothing in between. This is the big difference between today and the situation 30 years ago. You have to take sides."

After the Holocaust, Austria posed as a victim of the Nazis and did not take responsibility for colluding with them and assisting in their atrocities, Pelinka said.

In the late 1940s, some 500,000 former Nazis, roughly 10 percent of the population, were quietly re-enfranchised and reintegrated into Austrian society with no questions asked, said the 51-year-old professor of political science at the University of Innssbruck. "It would have been difficult for a democracy to keep so many people out of the democratic process," he said.

According to Pelinka, former Austrian president Kurt Waldheim was "an average Austrian" who covered up his Nazi past.

The Vienna-born author of several books on European anti-Semitism was in town to speak at the opening of Heritage and Mission: Jewish Vienna. His exhibition at the JCC's Koffler Gallery traces the long, distinguished but ultimately tragic history of the Jews in Vienna and the present Austria.

Using a series of colorful and informative panels, the exhibition pays full attention to the Holocaust without neglecting a rich Jewish past filled with historic names like Fannie Arnstein, Sigmund Freud, Gustav Mahler and Theodore Herzl. It has been seen in some 30 cities in North America since 1988 and Toronto is its last stop.

Pelinka's visit and the exhibition were co-sponsored by the Jewish Welcome Service of Vienna, an organization funded by the city of Vienna, and the Institute for Jewish Learning of Toronto. "I was satisfied that neither the display nor the presentation would attempt to ignore the Holocaust — by no means," said Mark Charendoff, director of the three-year-old Institute.

In Toronto for the opening, Susi Schneider, the Jewish Welcome Service's U.S. representative, told *The CJN*, "Dr. Pelinka is the most eminent historian in Austria, and I find it rather important that he's not Jewish."

Aware of cultural roots

In a private interview, Pelinka said that Austrians are becoming more aware of the specific Jewish roots of Austrian and Viennese culture. "After 1945, the general mood was to forget about it, but this changed in the 1970s, and now Vienna is becoming very proud of its Jewish heritage."

In Austria, the government has twice admitted and apologized for its complicity with the Nazis. The Holocaust is taught in schools, and Holocaust denial is against the law, Pelinka said.

He noted that the recent wave of racist violence in Germany is directed not at Jews but at Eastern European, Romanian gypsies and other foreigners.

Comparing the violence to the pogroms of Russia at the turn of the century, he noted, "The main difference is that in Russia, the government was more or less behind the pogroms, which can't be said in Germany today. In Germany, the government has not fought the pogroms in some cases, but it does not like or approve of them. This is a difference we have to stress."

Military leader to visit Toronto

TORONTO —

Meir Pa'il, noted military leader and peace camp veteran, will speak in Toronto on Nov. 8 at 7:30 p.m. at OISE, 252 Bloor West.

How close is Israel to peace? What are the obstacles, within the government and among the opposition? What will happen to the Israeli-built settlements in the West Bank? Meir Pa'il will address these and other urgent questions facing Israel in a new era.

A member of the Israeli Knesset from 1974-1980, Pa'il was senior representative of the leftist Peace Initiative Camp. He has long been an eloquent voice on the issue of a political solution with the Palestinians in the territories. Pa'il was one of the first to insist that a secure peace can only come through political negotiations that will satisfy Palestinian aspirations for a state. His long and distinguished military career, and his knowledge of Israel's military history, have given him ample credibility in speaking out on matters of military risks and security.

Pa'il's life had followed the history of Israel itself. Born in Jerusalem in 1926, he was a 17-year-old volunteer in the Palmach, the shock troops of the Haganah underground. During the War of Independence, he served as deputy battalion commander. He retired from the army in 1971 with the rank of colonel.

He served in a variety of staff positions, acting as chief of the Department of Tactics and Operations of the Supreme General staff. Pa'il became chief instructor and deputy commander of the Central College for Officers of the Israeli Army.

Pa'il will be speaking in Toronto as part of a cross-Canada tour sponsored by Canadian Friends of Peace Now.

Residence for disabled to hold grand opening

TORONTO —

The Avenel will hold its grand opening on Nov. 10, from 3 to 5 p.m. Located near the intersection of Wilson Avenue and Avenue Road, the Avenel is a 111-unit, eight-storey building with a number of units that are specially equipped for the disabled.

The residential complex is a project of the Kehilla Residential Program (KRP), which was developed as the Jewish housing agency of the Jewish Federation of Greater Toronto. KRP also provides liaison to government authorities, including the Canada Mortgage Housing Commission and the Ministry of Housing.

Completed last July, the Avenel is filled to capacity. Among its residents are single-parent families, disabled, and even several Reena clients.

The building features a communal lounge that overlooks a landscaped park area.

The main floor of the building houses the offices of KRP and agencies involved in programming for the building.

KRP chairman Michael Steele will open the event. Rabbi Schild of Adath Israel Congregation will make the invocation. Provincial representative Anthony Perruza, MPP for Downsview, parliamentary assistant to the Minister for Skills Development, and Alan Redway, MP for Don Valley East, will welcome the guests. A municipal representative will also be on hand.

There will be ribbon cutting and mezuzah ceremonies. A tour and reception will follow.

For more information, contact Lisa Lipowitz, Avenel project co-ordinator, at 932-1215.

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16th Annual Jewish Book Fair

December 5 - 13, 1992

Leah Posluns Theatre

Jewish Community Centre of Toronto

4588 Bathurst Street, North York

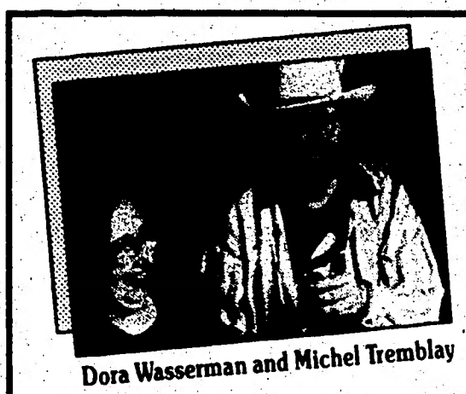
Amos Oz

SPECIAL ADVANCE LECTURE
November 11, 1992
8:00 p.m.

AMOS OZ

speaking on
"The Various Confrontations in Israel Today"

Beth Tikvah Congregation, 3080 Bayview Ave.
Admission: $7.50



Dora Wasserman and Michel Tremblay

EXCLUSIVE ENGAGEMENT
Saturday, December 5, 1992 at 8 p.m.
Sunday, December 6, 1992 at 1:30 p.m.
MICHEL TREMBLAY'S
LES BELLES-SOEURS
in Yiddish
Directed by Dora Wasserman
Performed by the Yiddish Theatre of the Saidye Bronfman Centre
Admission: $10.00

CALENDAR OF EVENTS

SATURDAY

DECEMBER 5

8:00 P.M.
TORONTO PREMIERE

LES BELLES-SOEURS

In Yiddish
By MICHEL TREMBLAY
Directed by DORA WASSERMAN
Performed by THE YIDDISH THEATRE of the SAIDYE BRONFMAN CENTRE
$10.00

SUNDAY

DECEMBER 6

10:30 A.M.
HEDY AND DEVORA E. FLEISCHMANN, co-authors of ***Bittersweet Beginnings***, will speak on **"The Art of Creating Mother-Daughter Relationships."** Sponsored by Beth Avraham Yoseph Sisterhood. **Free**

11:30 A.M.
A. ALAN BOROVOY, author of ***Uncivil Obedience***, will speak on **"Liberal Values and Jewish Interests: The Recent Record."** Sponsored by Label Basman Memorial Scholarship Fund. **Free**

1:30 P.M.
LES BELLES-SOEURS, In Yiddish by **Michel Tremblay**, directed by **Dora Wasserman** and performed by **The Yiddish Theatre** of the **Saidye Bronfman Centre**. Sponsored by the Committee for Yiddish, Jewish Federation of Greater Toronto and Kultur Geselshaft. **$10.00**

4:00 P.M.
Launch of **PARCHMENT**, Canada's new national Journal of Creative Jewish Writing. **Free**

8:00 P.M.
RAUL HILBERG, author of ***Perpetrators, Victims, Bystanders: The Jewish Catastrophe 1933-45***, will speak on **"The Politics of Holocaust Memory."** Sponsored by the Holocaust Remembrance Committee and the Canadian Society for Yad Vashem. **$6.00**

SPECIAL PROGRAMS

TUESDAY, DECEMBER 8
10:00 A.M. and 1:30 P.M.

Sephardic Tapestry
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For Grades 6 to Adults
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WEDNESDAY, DECEMBER 9
10:30 A.M. and 1:30 P.M.

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The Storyteller at Fault

Masterful tales of adventure, wit and suspense adapted from folk literature and oral traditions.
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MONDAY

DECEMBER 7

10:30 A.M.
MONTY ROBINS, author of ***The Manuscript of Joe Smithwitz***, will speak on **"Three Pillars of Society - Sex, Money, Power."** Sponsored by Shaarei Tefilah Congregation. **Free.**

1:30 P.M.
BETTY CARR author of ***Everyday Enlightened Eating***, will speak on **"Low Calorie, Fast and Easy Cooking with Reduced Fats, Salt and Sugar."** Sponsored by Senior Adult Services, Jewish Community Centre. **Free.**

8:00 P.M.
RUTH WISSE, author of ***If I am Not for Myself***, will speak on **"The Liberal Betrayal of the Jews."** Sponsored by Emunah Women of Toronto and Na'amat Canada **$5.00**

TUESDAY

DECEMBER 8

10:30 A.M.
REVA NELSON, author of ***Risk It! How To Overcome Fear and Make Smart Changes***, will speak on **"Positive Risk-Taking for Powerful Results."** Sponsored by Mary Cogan Women's Health Club, JCC. **Free.**

1:30 P.M.
JILL SOLNICKI, author of ***The Real Me is Gonna Be A Shock: A Year in the Life of a Front-Line Teacher***, will speak on **"Teaching on the Front-Lines."** Sponsored by Parents' Association, Associated Hebrew Schools, Leo Baeck Parents' Association and Parents' Association, U.S.D.S. **Free**

8:00 P.M.
JOHN SYRTASH, author of ***Religion and Culture in Canadian Family Law***, will speak on **"Custody and Access: Canadian Law and Jewish Law - Conflict and Compatibility."** Sponsored by B'nai Brith Canada **$5.00**

KIDS' PROGRAM

Sunday, December 6
11:00 A.M. and 1:30 P.M.
and
Sunday, December 13
11:00 A.M.

A Puppet Show
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WEDNESDAY

DECEMBER 9

10:30 A.M.
ALLAN GOULD, author of ***The Great Big Book of Canadian Humour***, will speak on **"So What's So Special About Canadian Humour?"** Sponsored by Association of Jewish Seniors and Congregation Beth Haminyan. **Free**

1:30 P.M.
RACHEL and BEN SCHLESINGER, co-authors of ***Canadian Families in Transition***, will speak on **"Jewish Families: Values and Challenges."** Sponsored by the Bernard Betel Centre for Creative Living. **Free.**

8:00 P.M.
RABBI JOSEPH TELUSHKIN, author of ***Jewish Humor***, will speak on **"What the Best Jewish Jokes Say About the Jewish People."** Sponsored by Hadassah-WIZO Organization of Toronto and the Institute for Jewish Learning, Jewish Community Centre. **$5.00**

THURSDAY

DECEMBER 10

10:30 A.M.
ANDREA SUGAR and ANNA ZUCKERMAN, co-editors of ***Voices: Jewish Teens of the 90's***, will speak on **"A Look at Personal and Jewish Identity Through the Eyes of Toronto Teenagers."** Sponsored by Friends of CHAT - Community Hebrew Academy of Toronto. **Free.**

1:30 P.M.
LILIAN GREEN, author of ***Ordinary Wonders: Living Recovery from Sexual Abuse***, will speak on **"The Jewish Experience of Healing from Abuse in the Home."** Sponsored by the National Council of Jewish Women, Toronto Section, and Jewish Family and Child Service. **Free.**

8:00 P.M.
GERALD TULCHINSKY, author of ***Taking Root - Origins of the Canadian Jewish Community***, will speak on **"Jewish Civil and Political Rights: A Canadian Struggle."** Sponsored by Women's League for Conservative Judaism, Ontario Branch, United Synagogue of America, Ontario Region, and Canadian Friends of Hebrew University. **$5.00.**

SATURDAY

DECEMBER 12

8:00 P.M.
JIM LEDERMAN, author of ***Battle Lines: American Media and the Intifada***, will speak on **"Do Pictures Ever Lie? : Manipulating the Media in the Middle East."** Sponsored by Toronto Women's ORT and the Canada-Israel Committee. **$6.00**

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For information call 631-5668

SUNDAY

DECEMBER 13

10:30 A.M.
RABBI ERWIN SCHILD, author of ***World Through My Window***, will speak on **"The Sermon as a Literary Form."** Sponsored by the Adath Israel Sisterhood and Brotherhood and Club L'Chayim. **Free.**

11:30 A.M.
DAVID LEWIS STEIN, author of ***Taking Power*** will speak on **"A Peek Behind the Scenes: Who Really Runs Toronto."** Sponsored by Darchei Noam Congregation. **Free.**

1:30 P.M.
DOROTHY LIPOVENKO, reporter and columnist, will speak on **"Has the Women's Movement Lost Its Way?"** Sponsored by B'nai Brith Women's Council of Toronto and Business and Professional Women's Network of UJA. **Free.**

2:30 P.M.
"In Their Own Voice: Four Jewish Poets Reading from Their Works" with **SHEL KRAKOFSKY, RHEA TREGEBOV, SUSAN GLICKMAN and RAY SHANKMAN.** Sponsored by Secular Jewish Association. **Free.**

4:30 P.M.
ROUNDTABLE DISCUSSION with **ALAN DAVIES**, editor of ***Anti-Semitism in Canada, - History and Interpretation,*** and **MICHAEL BROWN, MANUEL PRUTSCHI, STEPHEN SPEISMAN** and **HAROLD TROPER.** Reception sponsored by Wilfred Laurier University Press. **Free.**

8:00 P.M.
WENDY DENNIS, author of ***Hot and Bothered***, will speak on **"Men and Women, Sex and Love in the 1990's."** Sponsored by Jewish Dateline. **$6.00**

BOX OFFICE
HOW TO ORDER TICKETS

Telephone orders will be accepted starting **Wednesday October 21, 1992,** with Visa or Mastercard only. Tickets will be held at the Book Fair Office.

In person: tickets on sale at Book Fair Box Office starting **Wednesday October 21, 1992.**
Hours: Monday to Friday 10:00 a.m. - 4:00 p.m.

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Program subject to change.
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Entrance to the Book Fair Free.

Organizations and People

Vancouver centre for aged gets $8.5 million expansion

By MAURICE LUCOW

VANCOUVER —

The Vancouver Jewish community took another giant step forward in providing communal services with the opening, on Oct. 18, of a 40,000 square foot addition to the Louis Brier Home and Hospital for the elderly. Premier Mike Harcourt officiated at the opening.

Cost of the addition was $8,540,000, of which the provincial government paid half, the Vancouver Regional Hospital District paid 10 percent and the balance was raised from the community.

The fast-growing community, the third largest in the country after Toronto and Montreal, recently opened a new building for the Maimonides Day School, the Talmud Torah has expanded and a major expansion program is under way at the Jewish Community Centre.

The Louis Brier expansion increases the number of extended care (hospital) beds from 60 to 93 and intermediate care (home) beds from 93 to 124.

The milk and meat kitchen has been renovated and enlarged and can prepare 4,700 meals per week. Also added were two elevators, extended-care dining and arts and crafts rooms, an intermediate-care arts and crafts room, a physiotherapy room, a medical-dental and podiatry room and two additional nursing units. A sprinkler system has also been installed.

Vancouver Mayor Gordon Campbell, speaking at the opening, noted that the home and hospital and its antecedents, "have provided service to our city for over 47 years. Through that time, the Jewish Home for the Aged Society of British Columbia, which operates the Louis Brier, has continually responded to increased demands for services for the elderly and those needing care."

The home has also undergone its first major renovation since 1977 and rooms in the 1977 wing were completely refurbished and upgraded.

The home has a shul where residents and members of the community hold daily Mincha Maariv services. In addition, a Shacharit (morning) service is held every Shabbat, on holidays and Rosh Chodesh. It is expected that daily morning services will get under way in the near future.

Harcourt said that "facilities such as the Louis Brier Home and Hospital play a vital role in our community and the forward thinking of the board and all those involved with the expansion have ensured that this facility is on the leading edge of terms of caring for our elderly citizens."

Community leaders Joe Segal and Bernard Reed reported that the success of the community campaign made it possible to build the addition debt-free, but they cautioned that "the need for funding to maintain our high standards does not go away."

Segal and Reed, who served as expansion committee co-chairmen, said eight contributors dedicated sections of the building for $100,000 each. Reed and Segal kicked off the campaign with contributions of $100,000 each.

Planning, campaigning and construction have been under way for the past four years under Reed's presidency. He noted that in building the extension "we decided not to chance a major disturbance for the residents and we built in two phases around them, rather than evacuate and construct. This cost us six months extra time and an extra $500,000, but it was worth it."

Reed said he and Segal made "a perfect team" as campaign co-chairmen and "we successfully met our target with a limited campaign and a small army of dedicated supporters."

The home is now accepting applications for additional residents, according to the administrator Kenneth Levitt.

At the recent annual meeting, Reed revealed that the home is giving "active consideration" to a proposal to build apartments on the west side of the property, which would be offered for sale or for rent to seniors.

ICRF GALA CASINO EVENING

Twelve hundred people of all ages enjoyed gambling, a live band, pasta bar and silent auction at the Israel Cancer Research Fund gala casino evening. The money raised will help cancer researchers in their search for the cause and cure of the disease. Among those at the event were (from left) Billy Nathanson, Bobby Savlov, Kenny Bearg, Terry Green, Mimi Green and Ira Kaufman.

Hamilton Hadassah-WIZO moves annual bazaar to weekend date

By MOURA WOLPERT

HAMILTON —

In a break from long-standing tradition, Hamilton Hadassah-WIZO will hold its annual bazaar on a Sunday this year.

Instead of its usual first Monday in November date, this year's bazaar will be held on Sunday, Nov. 15, 11:30 a.m. to 6:00 p.m. at the Hamilton Convention Centre.

As far as anyone can remember, this is the first time in its 67-year history that the bazaar is not being held on a weekday.

Another departure from tradition this year is the decision to give the bazaar a multicultural twist, with a joint celebration of Canadian Hadassah-WIZO's 75th anniversary and Canada's 125th birthday.

"We've never, ever tried this before," said Miriam Silvert, co-convenor of the bazaar with Linda Waxman. Both are also vice-presidents.

They approached Creative Arts Inc., organizers of Hamilton's annual Festival of Friends and Earthsong, with the idea and as a result, the bazaar will feature a number of ethnic arts and crafts booths, ethnic food demonstrations with free samples, as well as entertainment by multicultural groups, including Romanian and Hawaiian dancers.

Also, there'll be an ethnic cooking contest, entrées only, sponsored by Hamilton Hadassah-WIZO and *The Hamilton Spectator*.

Two popular and profitable bazaar features, the fashion auction and silent auction, have been dropped this year. Instead, they will become an entirely new project, the Blue Jean Gala Bingo, to be held some time in the spring. Lorraine Cohen and Cindy Mark will co-convene the event.

As always, bazaar patrons are being asked to bring a non-perishable food item for the food drive in aid of the Greater Hamilton Food Share, this year's charity honoree.

Besides the usual old and new clothing, books, toys, trinkets and household items, there'll also be new fur coats and designer jeans, as well as raffles, palm reading and the ever-popular Bingo. And of course, "our own ethnic baking, cabbage rolls, kugel and soup," adds Silvert.

The emphasis, she says, is on "bargains, bargains and more bargains!"

Tickets are $2 per person, children under 5 are free and because it's Hadassah-WIZO's 75th anniversary, so are adults over 75.

Ticket prizes are a $1,300 lady's dinner ring, courtesy H. Williams Jewellers; a deluxe weekend for two, courtesy Royal Connaught Hotel; and an anniversary clock, courtesy Sanger Services.

Ner Israel Yeshiva will NOT be holding their Annual Dinner

The officers and Board of Directors, at a recent meeting, unanimously decided to forgo the Yeshiva's annual dinner. This will mark the first time since Ner Israel's inception in 1959 that a dinner will not take place. It was felt that due to the current financial crisis in the community which is affecting the Yeshiva, it would be both advisable and proper not to cause people to spend money for such an occasion regardless of the importance of the event.

The officers and board members of Ner Israel Yeshiva hope that the community will come to Ner Israel Yeshiva's aid at this period of immense financial hardship.

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Jewish women take part in Sukkot festival

By FRANCES KRAFT

TORONTO —

The festival of Sukkot may never be the same again — at least not for the women who participated in a recent feminist celebration of the Jewish harvest festival called Succah-By-The-Water.

The large striped tent at Harbourfront which housed the celebration buzzed with excitement and a bit of tentativeness, both at the newness of the ceremonies and the successful culmination of months of preparation.

Michele Landsberg, noted feminist and *Toronto Star* columnist, who served on the organizing committee, welcomed over 300 women, encouraging but not pressuring them to reclaim their heritage by participating in the Sukkot rituals.

Many of the women had never held a lulav or etrog before, a situation which was remedied in small "lulav circles," each with an individual helper. Rabbi Elyse Goldstein, who led that part of the ceremony, had each woman name her foremothers, in Hebrew or English, and dedicate her blessing of the lulav and etrog to the woman who had the greatest influence on her Jewish identity.

Montreal scholar Norma Joseph led the Ushpizin ceremony, a Kabbalah-inspired custom of inviting symbolic guests, traditionally male ancestors, to the sukkah. Joseph substituted seven female prophets for the traditional males and invited participants to call out names of Jewish heroines, each of whom were welcomed with a resounding "Brucha Haba-ah."

Female prophets

The tent's stage was graced with a symbolic sukkah, supported by rough wooden poles with three "walls" formed of vibrant silk panels specially created for the celebration by artists Yael Brotman, Rochelle Rubinstein Kaplan, Alisa Yehros-Levona, Penny Rose, Gissa Shiff, Suzy Shlanger and Shirley Yanover.

Music played an important role in the evening, with songs sung in Hebrew by Pam Halpern and Jane Enkin, in Yiddish by Lenka Lichtenberg and in Ladino by Judith Cohen. Rabbis Nancy Wechsler and Sharon Sobel led the Shechinah blessings, and Phyllis Angel Greenberg led the Shehechiyanu and Kiddush blessings.

The ceremonies concluded with exuberant Israeli-style dancing led by Rivka Atzmony and refreshments donated by Loblaws including hot apple cider to ward off the wintry chill.

The celebration, planned as an annual event, was carried out under the auspices of the New Israel Fund of Canada.

In addition to creating the framework for a Jewish feminist network in Toronto, organizers raised $21,000 for women's projects in Israel, such as shelters for battered women and rape crisis centres, supported by the New Israel Fund. For further information, call the New Israel Fund of Canada office at 340-0507.

Rabbi Elyse Goldstein leads women in blessing the lulav and etrog at the recent feminist Sukkot celebration held at Harbourfront. [Francine Dick/Lightwaves photo]

Correction

In the article about the monte carlo night Richmond Hill Country Club is holding Nov. 7 to raise funds in memory of Adam Balinsky for the cancer program of the Hospital for Sick Children, the telephone number was incorrect.

For more information about the event, contact Rose Shapiro at 731-2800.

We regret the error.

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CORRECTION

In the New Year greeting issue of Sept. 24, 1992 the name of

TORCON CONSTRUCTION INC.

was spelled incorrectly.

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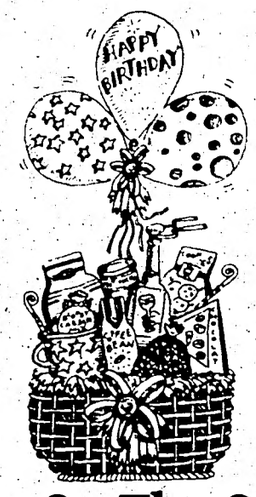

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Organizations and People

Yiddish class proves popular

By BEN ROSE

TORONTO

In the summer they open the doors and windows, but they never shut the class down. The Yiddish Literary Circle at Bernard Betel is one of the few classes in Toronto that operates 52 weeks a year, so enthusiastic are its participants.

The average age of its students is in the mid 80s, and the calibre of the Circle's discussions, all in Yiddish, is so high that an observer might believe he has stumbled into a PhD session on literature and the world.

Did Isaac Bashevis Singer shame or honor the Jewish people with his controversial writings? When people aboard a sinking ship are rescued at sea, is it the believer or the non-believer among the passengers who will feel strengthened? How important is sex in the total scheme of life? These are typical questions that the members discuss.

A lot of the credit for this perennially popular course at Betel--it draws 40 to 50 people a week--should go to its leader Julius Sokoloff, 71, acting president of the Labor Zionist Movement of Canada. His love of Yiddish goes back to the days when he was growing up in the Sokoloff home on Soho Street. "I fell asleep listening to my father (the late Meyer Sokoloff)read me stories in Yiddish," he said.

Sokoloff is known to generations of Torontonians as a pharmacist partner in Jay and Jay Chemists, first at Euclid and College, then for 17 years in a basement dispensary at St. Clair Avenue and Forest Hill Road, and later in the Park Towers building. He retired from ownership five years ago, but still works part time as a pharmacist.

The teacher is just as eager as his students because though he is paid by the continuing education department of the North York Board of Education for the official term, he gives 10 weeks of classes a year without pay so there will be no interruption. When Sokoloff does take a holiday in February, several willing members sit in for him.

The sessions begin with two songs by Joseph Penk, one in Hebrew, one in Yiddish. Various members who have prepared pieces on topical matters, having consulted Sokoloff beforehand, will read their contributions in faultless and eloquent Yiddish. While these contributors change from week to week, the days *The CJN* reporter sat in, Helen Smith, Ettie Rubinstein, Willie Katz, 94, Sam Eichental, Max Roston, Martin Boimol, Adam Konitsky and Ariel Koprov were among them.

Sokoloff is a wise and good humored mentor, letting all sides have their say, but insisting that they stay on topic. The self-discipline of the members themselves is an obvious asset in keeping things under control.

As a pharmacist, Sokoloff once asked if they would like to spend a morning asking him questions about any medicines they are taking. "They weren't at all interested in that," he said. "They told me, 'We don't want to talk about crenks(Yiddish for ill health). We want to talk about important things."

Sokoloff had a major hurdle to overcome when he took over the class four years ago. Most of the students, who are European-born and older than he is, couldn't believe that a person born in Toronto could speak fluent Yiddish!

New Yiddish film explores use of language in Israel

TORONTO —

In the early days of Israel's existence, it was illegal to speak Yiddish in public. Today there is more Yiddish spoken, read, and performed in Israel than in any country in the world. It is the only place where you can buy a daily Yiddish newspaper.

One reason for this dramatic change is the thousands of Yiddish speaking survivors from Eastern Europe who flooded into the new state.

A most entertaining glimpse of this new foothold by Yiddish is the raison d'etre of *Zoll Zeyn* (Let It Be) an Israeli film, with some financial backing from the West German government, shown recently at the Leah Posluns Theatre by the Jewish Film Society.

It is an unpretentious but thoroughly hamish documentary about the vicissitudes of Yiddish in a land where, at first, the language was considered an expendable item of the ghetto Jew.

In the film, made in 1989, Joseph Tsanin, editor of *De Leste Nayes*, the Yiddish daily, explains how, after a long battle, the government finally gave him permission to print a weekly newspaper, but would not authorize any newsprint for it. So he bought paper on the black market. The demand for the newspaper increased and he started to publish three times a week. But the government would not let the paper go daily. So Tsanin published another newspaper, under a different name, another three days of the week, and ran a serial appearing on consecutive days in both, to make it the equivalent of a daily.

Zoll Zeyn is anything but an ill-tempered harangue against the authorities. Instead it delights in showing how Yiddish has insinuated itself into the very fabric of Israeli life, how the public is flocking to see Yokov Bodor and Mike Burstyn in Yiddish musicals like *A Wedding in the Shtetl*, and even a Yiddish version of *My Fair Lady*.

Arye Firstenburg, a linguist, appears in the movie to explain that producing a definitive Yiddish dictionary is such a massive job that four volumes were needed on the letter aleph alone.

One of the delightful moments in the film comes when the noted Israeli actress and singer, Ethel Kovenska, who has performed often in Toronto, sings a plaintive song about a shepherd boy. To her amazement she learns later that Jossi Papiernikoff, 92, writer of the words on which the song was based, was in the audience and had never given permission for it to be used in a song. But her charming rendition has won him over.

There are several segments on life in Mea Shearim, an ultra-Orthodox enclave in Jerusalem, where the children and adults speak Yiddish.

What the film lacks is any sense of what the Sabras think of Yiddish and where Yiddish fits in the total context of the country.

At any rate it inspired a vigorous discussion among the audience on the future of Yiddish when its present speakers die out. There is no reason to bury Yiddish in advance, whether it lasts 50 years or five years, said Julius Sokoloff, chairman of the discussion.

People who ponder the future of Yiddish face curious contradictions, he said. For one thing, in an earlier time, there were 40 daily Yiddish newspapers and no Yiddish courses in any university in North America. Today, he said, there are 40 Yiddish courses in universities here, but no daily Yiddish newspapers.

Zoll Zeyn, in color with English subtitles, was directed by Henryk M. Broder and Frans van der Meulen.

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Shelef, Rosenne to join dinner for Rothschild

TORONTO —

Israel's Ambassador to Canada, Yitzhak Shelef will join Ambassador Meir Rosenne, currently the worldwide president and CEO of State of Israel Bonds, at a major Bond dinner in Toronto honoring Kurt Rothschild.

The Nov. 1 gala tribute dinner will see the long-time community leader receive the prestigious Keter Shem Tov Award. The award takes its name from a passage in the Talmud which enumerates three crowns in the Jewish tradition. The Mishna then goes on to say, however, "that the crown of a good name exceeds them all."

"There are few individuals in our community whose tireless energies and generosity have touched so many people both here and in Israel," says Allan Silber, dinner chairman for the upcoming event. "Kurt's efforts on behalf of schools, hospitals, synagogues, and people of all religious and political leaning are in the noblest tradition of Jewish philanthropy," added Mendy Maierovitz, co-chairman of table sales.

Kurt Rothschild

In recognition of the great achievements of both the honoree and of the Toronto Israel Bond Organization, worldwide chairman of State of Israel Bonds, David Hermelin of Michigan also plans to attend.

In a recent statement Hermelin said that, "figures just in for Canadian Bond sales are looking very impressive, both in terms of the number of individual investors, and the total dollars invested."

The preliminary figures are indeed good news for the Bond office which pursued a bold marketing initiative during this year's High Holy Day campaign. In full page advertisements that ran across the country, as well as directly on the High Holy Day tab cards, the Bond office acknowledged that last year only 3 percent of Canadian Jews purchased State of Israel Bonds. "It would appear that many people were shocked by that statistic," said Ontario executive director Lawrence Waller, adding "fortunately that sense of shock motivated many people to try and remedy that figure."

Israel Bonds has set a sales goal of $100 million U.S. worth of Bonds and Notes for Canada by the end of 1992. The Kurt Rothschild dinner will be an important event on the road to achieving that goal. Tickets to the dinner are still available by contacting the Toronto Bond office at (416) 789-3351.

Correction

In the Oct. 15 issue of *The CJN* it was stated that Nathan O. Hurwich, who will be honored by Jewish National Fund on Nov. 29, will celebrate his sixteenth wedding anniversary on Dec. 25. Hurwich and his wife Roey will actually mark their 60th anniversary. *The CJN* regrets the error.

HAPPY MOMENTS

In the Oct. 15 issue of *The CJN*, an incorrect photo credit was printed with this picture. This photo was taken by Stuart Moscoe and he can be reached at 398-7601. *The CJN* regets the error.

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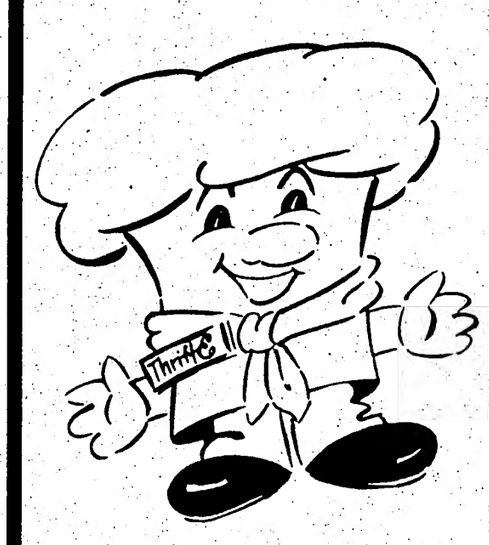

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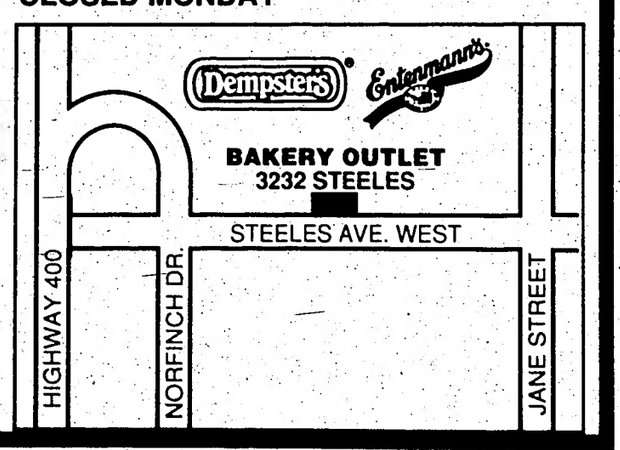

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Organizations and People

Russians invading Winnipeg to play professional hockey

By PAUL LUNGEN

WINNIPEG —

Maybe the Siberian-style winters have something to do with it, certainly the degree in Russian studies of GM Mike Smith is a major factor, but whatever the reasons, one thing is clear: the Winnipeg Jets are leading the league in adapting to the Russian revolution now hitting the NHL.

Nine Russian skaters attended the Jet's training camp last month in the city that one day may become known as Moscow on the Assiniboine.

While the slick Soviet skaters have garnered most of the media attention in the prairie city, a 10th Russian who led the invasion was already going about his business at the Winnipeg Arena.

Igor Kuperman was the first of the Russians to arrive, joining the team in January 1991 as communications assistant. Kuperman, 35, had been a hockey writer for 16 years in the Soviet Union, spending the last few seasons as chief of the hockey department of *Sports Games Magazine*.

He was aided in his journey to Canada by Ken Dryden, the former Habs goalie whom he met in Russia while Dryden was producing his TV series, *Home Game*.

In Winnipeg, Kuperman is responsible for writing news releases, compiling stats, and keeping an eye on the European leagues for the Jets.

And, as a short visit to the Jets' training camp illustrated, he is also an important part of the effort to help the Russian athletes adjust to life in the West, constantly talking to them in their own language and meeting with them after practice.

Four Russians will likely stick with the Jets this season, Alexei Zhamnov, Evgeny Davydov, Sergei Bautin and Igor Ulanov, improving the team's talent level considerably, Kuperman says.

Joining them are Finn Teemu Selanne and American Keith Tkachuk, who, when added to last season's holdovers, gives the Jets a multinational talent base that makes them competitive with just about any team in the league, Kuperman believes. In fact, he predicts the Jets might be the surprise team of the NHL this season, though he cautioned it might take the team some time to adjust to the league.

Jets' preoccupation with stocking the team with Russian talent became apparent this past June, when they selected nine of the comrades in the entry draft. The year before, they chose four.

Igor Kuperman

Kuperman believes the main reason for that strategy is Mike Smith. "Our GM knows Russian hockey really well and he likes Russian hockey players."

Ever since Smith took over the team's reins from John Ferguson, he has cultivated a special relationship with Dynamo Moscow and Sokol Kiev. As a result, the hockey pipeline doesn't run just one way. Now, when Winnipeg sends players back east, sometimes they don't stop until they get to Moscow.

So far, two Jets properties have skated in the Russian elite league — Todd Hartje (now with the Jets' AHL affiliate in Moncton) and Mike Muller, who is currently playing defence for Dynamo.

The exchange creates a mutually co-operative relationship, Kuperman says.

That can sometimes translate into a little extra information coming the Jets' way. Defenceman Bautin, Jets' first round draft choice last June, is one example of a player hardly anyone in North America knew about.

A later round draft pick, Evgeny Garanin, a centre with Khimik Voskresensk, is another. "This guy is very talented, but was hidden by his team so he wouldn't be taken to the army and they didn't play him a lot," Kuperman explains.

Looking around the league at this year's crop of Russian rookies, Kuperman says the best of the bunch are Jets' Zhamnov and Ulanov, Detroit's Vyacheslav Kozlov ("he could be a second Pavel Bure") and Los Angeles' Alexei Zhitnik.

Leaf's Nikolai Borschevsky is "a very skilled player, but I'm wondering how he'll play here. He's very small."

With the massive influx of Russian skaters this year and last, most of the best from the elite league are already in the NHL, Kuperman says.

None of the Russians now in the NHL are Jewish, he says, adding that he knows of only one Jewish player in the Russian elite league, a 22-year-old goalie named Yvgeny Loiferman who plays for Omsk Avangard in Siberia.

However, one of the players who was a member of the 1972 Soviet nationals who pushed the NHL stars to the limit, is believed to be Jewish, he says — defenceman Yuri Liapkin.

Asked to comment on the anti-Russian views of some hockey analysts who lament the loss of jobs by Canadians, Kuperman is unruffled by the suggestion:

"No one brings players over here just to get them out of a depressed country. They're here because they can play well and help the team. . . When a team wins the Stanley Cup, who cares what nation they came from?"

Beth Tikvah Synagogue
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"PRESSURES ON CONSERVATIVE JEWS IN CONTEMPORARY SOCIETY"

Part 1

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Monday, November 9th at 8:00 p.m.
Solomon Schechter: Founding Father

Monday, November 16th at 8:00 p.m.
Mordechai Kaplan and His Enduring Influence

Monday, November 30th at 8:00 p.m.
Louis Finkelstein and the North American Style

Teacher: **Rabbi Wayne Allen,** Rabbi of Beth Tikvah Synagogue

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Cantor of Beth Tikvah Synagogue
Accompanist: Yitzhak Argaman

Part 2

Monday, November 23rd at 8:00 p.m.
Rabbi Michael Greenbaum
Vice-Chancellor, Jewish Theological Seminary

Tuesday, December 8th at 8:00 p.m.
Dr. Jack Wertheimer
Professor of Jewish History, Jewish Theological Seminary

Monday, December 14th at 8:00 p.m.
Rabbi William Lebeau
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Situations in Bosnia, Somalia avoidable, holiday rally told

By MIRIAM SOBEL

OTTAWA —

Thousands of people in Bosnia-Herzegovina could freeze to death this winter because of a lack of fuel, refugee lawyer Michael Schelew told a human rights rally in Ottawa last week.

Western governments, especially European governments, knew months ago that the former Yugoslavia would need supplies, such as firewood and electricity, to survive the coming winter. But, he said, the international community did not move quickly enough to send relief.

"The city of Sarajevo looks somewhat like Ottawa, which has high rises and is developed. And people living in these buildings and homes are going to die of exposure. It's simply appalling and it could have been avoided," he said.

About 80 people came to the annual Simchat Torah rally sponsored by the World Jewry committee of the Jewish Community Council of Ottawa. The rally was held at the Canadian Tribute to Human Rights monument.

Schelew, a past president of Amnesty International and currently the national chairman for Syrian Jews with B'nai Brith Canada, said later that the most vulnerable people in Bosnia-Herzegovina are the Muslims, because they have no government to protect them.

He said the frightening way the Muslim community has been treated reminds Jews of the way they were treated in Europe during World War II.

"Now you have a repetition of that horrible type of thinking where Muslims are being separated just because they are Muslims and being horribly mistreated . . . and it brings back terrible memories."

Schelew said the grave situation in Somalia was also avoidable.

Somalia has a severe food shortage because fighting clans have burned crops to cripple each other's armies. Thousands of civilians will starve because of the food shortage.

Western governments could have delivered food aid, said Schelew, if they and the United Nations had provided soldiers to protect the food supply routes.

He said the roads are guarded only by small bands of teenagers using "pop guns."

Canadians should pressure the government and the United Nations to act quickly to get supplies to Somalia and Bosnia-Herzegovina, he said.

Schelew also gave an update on Syrian Jewry. For years, he said, Syrian Jews suffered religious persecution. But in the last five months a change in policy, possibly related to the Middle East peace talks, has allowed over half of Syria's 4,000 Jews to leave the country on travel visas. Another 1,200 have visas and are preparing to leave.

The majority are going to the United States where they have been invited to apply for permanent residency. A few have gone to France, which is also welcoming them.

About 500 Syrian Jews have chosen to stay in Syria.

Rabbi Rueven Bulka, co-chairman of the World Jewry committee, said the annual Simchat Torah Human Rights rally used to focus on Soviet and Syrian Jews.

"But because of the improvements in those areas," said Rabbi Bulka, "and the worsening in other places, we now have an obligation to do that which comes naturally to the Jew. And that is to say 'We won't tolerate abuses anywhere, no matter who it is that's doing the oppressing and no matter who it is that's oppressed?"

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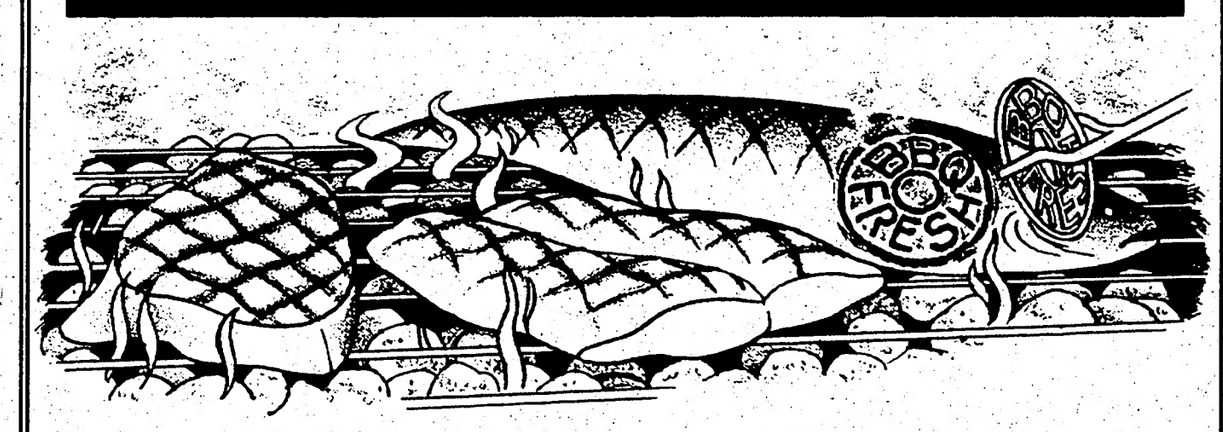

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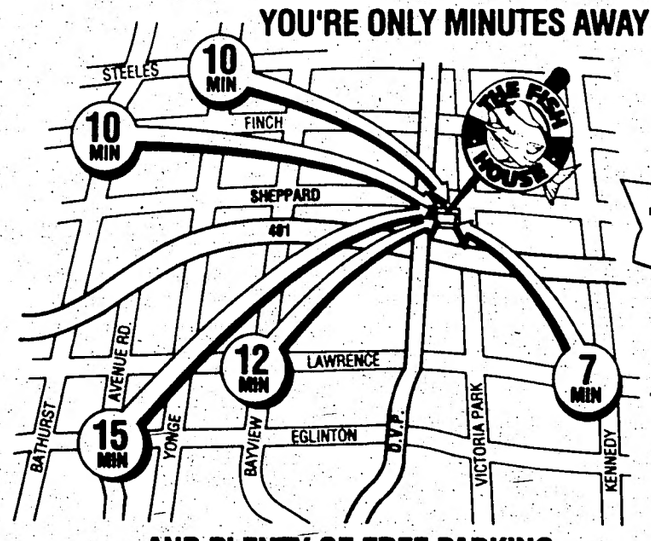

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Organizations and People

Chassidic Jew makes living training horses for the track

By HARLAN ABBEY

BUFFALO —

In the Crown Heights section of Brooklyn, Gedaliah Goodman looks like all the other Chassidic Jewish men: conservative clothing, untrimmed beard and sideburns, a dark fedora or yarmulke on his head, and the tzitzis from his tallis katan can sometimes be seen beneath his shirt.

He arises each day at 3 a.m. to go through the Lubavitch study and prayer ritual, putting on his tallis when it's light. Then he, like they, goes off to work — at Belmont Park.

Gedaliah Goodman is a race horse trainer, probably the only Torah observant Jew in the world with such an occupation, and probably the only Chassid engaged in professional sports as an active participant.

At Belmont, where he has a one-horse stable, I'm Majestic (who recently won his first race), Goodman looks different — much, much different.

"The peer pressure from other horse owners is too great," he admits. "Jewish owners want to be WASPs. I've heard it all: 'You're religious, you people have no freedom.' 'I'd love to have you as a trainer, but my wife couldn't handle it.' 'You don't understand, I'm only the third Jew at our country club.' 'You won't eat in the clubhouse with us and the other owners and trainers.'

"I've had lots of winners on Saturdays, and once I even went to the track on the Sabbath — but I didn't saddle the horse. The training is done before the day the horse races, anyways.

Gedaliah Goodman

"With my appearance, I become the story, not the horse. Am I watching a comedy or a horror show?"

It's not that Goodman hasn't proven his skill. While spending a couple of seasons in California he bought Santangelo in Argentina and that horse was good enough to finish fourth to Sunday Silence and Criminal Type in the $1-million Hollywood Gold Cup in 1990 and place third in a $500,000 race.

"Other trainers have 30-40 horses to train, have been training for 20 years and never had a horse good enough to start in a $500,000 race, let alone a $1-million race," he complains.

Actually, Goodman is in his second career as a trainer. Born in South Bend, Indiana, he moved with his family to the Miami area as a youngster.

He was a U.S. Army cryptographer with top secret clearance, played semi-pro football, attended the University of Miami for awhile and was visiting Cuba when the revolution broke out in 1959.

He started working for a trainer named Ben Rosenthal and saddled his first winner at River Downs in Ohio in 1963 or 1964. From then on it was winters in Florida and summers in the East and Midwest; one of his clients was Flagler Farms, co-owned by Meyer Lansky.

It was, he now admits, life in the fast lane with big cars, the race track during the day, jaialia and poker games and the Playboy Club at night, a closet filled with designer clothes and matching shoes, and lots of gold neck chains.

But inside, his life seemed empty.

"One night," he recalled. "I turned on the radio and heard the Lubavitcher Rebbe, Menachem Mendel Schneerson, speaking in Yiddish. I didn't understand a word, but something about it was very comfortable, very moving."

He and his son Tzvi, now a rabbi, began taking classes at the local Chabad Lubavitch yeshiva. And soon he gave up his life style, then his wife, when he moved to Israel at the age of 38, with his son.

"I got by with a stipend and some money from home," he continued. "I spent three years in Kollel Yeshiva in Jerusalem, three years at Kfar Chabad and three years in Safed. I loved it."

He would still be in Israel, with his second wife, Miriam, if his father hadn't been stricken with a fatal illness in 1984. He returned to the United States and couldn't resist the challenge of trying to fit his new life style into the racetrack's backstretch.

But before he started, he wrote Rabbi Schneerson, who gave his approval — providing Miriam did, also.

"When I had a bigger stable," he said, "she enjoyed walking the horses after exercise and races."

His new appearance made him a race track oddity, but it was easier being accepted by most of the other trainers and backstretch workers than by horse owners, especially Jewish ones.

"They would come up to me and tell me, in Yiddish, 'Get out of here, We'll support you. Just go away," he said. Once, someone painted a swastika on his barn door.

When he returned to the United States and decided to train once again, Goodman called a former client: "I told him I had picked out a horse that I could improve. He told me to come to his office and pick up his check for $45,000. When I did, he took one look at me and tore up the check.

"That horse went on to win about $275,000, and he blamed me! Every time the horse won, he told me 'Because of you I didn't buy that horse'."

A similar situation caused him to leave California for Brooklyn:

"I went to South America and saw this mare in Argentina I liked. They wanted $300,000 for her, but I think we could have bought her for $250,000. But the men I approached didn't have enough confidence in me to put up the money.

"That mare is Paseana, who won six straight stakes, was the 1991 champion older mare and now is worth $3-$4 million!"

Israeli hockey team readies for tournament

By PAUL LUNGEN

TORONTO —

Members of the Israeli national hockey team are sharpening their skates and taping their sticks in preparation for an Olympic qualification tournament set for Nov. 6-8 in Ankara, Turkey.

Israel will compete against its East Mediterranean neighbors, Greece and Turkey, with the winner advancing to the International Ice Hockey Federation (IIHF) Pool C championships to be held in Slovenia (which used to be part of Yugoslavia) next March. The winner of the Pool C tournament will advance to the 1994 Winter Olympics in Lillehammer, Norway.

At a C Pool tournament last spring in South Africa, Israel defeated Turkey 8-2 but lost to Greece 7-4.

Paul Shindman, the Toronto-born president of the Israel Ice Hockey and Figure Skating Association (IIHFSA), said in a news release from Israel that the national team figures to be much improved over the squad that finished fourth out of six in the spring tourney.

Several Russian olim who now have resided in Israel long enough to meet IIHF eligibility requirements will make their national team debuts in Turkey.

Goalie Ofer Vardi models the national team's blue and white sweater.

But prior to the tournament, the team will travel to Sofia, Bulgaria for a training camp — the first opportunity for the team's 20 skaters to play together on a large ice surface, said the team's Toronto-based coach, Gideon Lee.

Lee said the Israeli team is in need of financial support to help pay for the training camp and all the costs associated with running a national team. One of the IIHFSA's fund raising ventures includes sale of official team sweaters. The IIHFSA will also accept cash donations.

A limited edition of 200 of the team's sweaters are available for a donation of $150. There will be no tax receipt issued.

For more information, call Gideon Vardi at (416) 472-2591 or (416) 881-0650. Donations can be sent to the Israeli Ice Hockey Association at 32 Maxwell Court, Thornhill, Ont., L4J 6X9.

Raphael lecture

TORONTO —

"Nazi War Criminals in Canada" is the subject of a talk to be given as part of Holocaust Remembrance Week under the sponsorship of the Jewish Civil Rights Educational Foundation of Canada at a luncheon at the Bloor Street Y Nov. 6. The speaker will be Bert Raphael, president of the Foundation.

On Dec. 10, International Human Rights Day, the Foundation will sponsor a talk by Israel's Ambassador to Canada, Itzhak Shelef, at a luncheon at the Park Plaza Hotel. The title of his address will be Israel in the Middle East--The End of the 20th Century.

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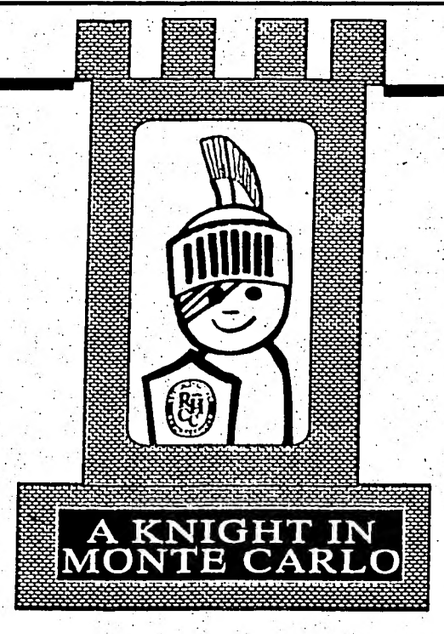

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SureThingz is a sure thing

By STEPHANIE CHAPMAN

The success of Ruth Fox's latest venture is a sure thing.

Confident that her new clothing collection is a winner, she has called her line of versatile garments SureThingz.

Not only has Fox designed a line that uses simplified shapes, beautiful fabrics and terrific shades but she is also marketing her collection using the revolutionary concept of fashion parties.

Fox is offering this line to energetic women to sell either at home, in their place of work and through their charities, with no initial investment.

Fox says these consultants receive a 25 percent commission on sales and can take a sample line with them to parties for customers to see.

What will potential clients see?

Nothing priced over $190 — and that is the cost of the big-sized shirt in washed silk.

Colors are bright, rich shades of teal, purple, fuchsia and red. The neutrals are fairly represented and that means that the more you mix, the more you can match.

Unlike some of the fashions that are offered in the home, Fox has not designed her line from cheap, disposable fabrics. SureThingz are available in luxurious sandwashed silk, wool crepe, stretch velvet, fleece and a cotton/Lycra blend, to name a few.

The people-friendly clothing offers easy-to-wear combinations of simple styles that flatter all figures.

The fashions are available in small, medium, large and plus sizes.

Fox says that in the past, the fashion industry has placed little emphasis on designing colorful and stylish garments for the larger size market. SureThingz is meant to be worn by women of all sizes.

SureThingz is an off-spring of Pleasant Pheasant, a well-established Canadian company that Fox has owned and operated for 15 years.

For information on the SureThingz line or on becoming a consultant, call Ruth Fox at 599-5408.

Lidissimo Boutique offers top quality

The price of the jacket is $395 and the skirt is listed at $135. Both are available at the Lidissimo Boutique.

The new kid on the Eglinton West block is getting great feedback from customers.

Lydie Brawer, owner of Lidissimo Boutique, says she is happy with the response her fashions are receiving.

Brawer says she takes pride in the fact the some of her customers have actually thanked her for opening at 868 Eglinton Ave. W. because it means they don't have to go downtown to find top quality clothing at reasonable prices.

Brawer says that her garments are considered top quality because of the craftmanship, classic styling and the fine European fabrics.

Lidissimo appeals to the pocketbook, offering separates that can be mixed and matched to suit a client's taste and size requirements.

Agreeing that women are rarely the same size on the top and the bottom, Brawer says that it is not a problem to accommodate those who need two different sizes. She will go out of her way to see that her clients are properly fitted.

Versatile groupings

The lineup for this season includes several versatile groupings. The Black Watch plaid, the Chanel and the Cognac groupings, to name a few, offer skirts, pants and jackets in varied styles. The crepe coat dress in jeweled green, bright red and black is suitable for day and evening wear.

Clients can also choose from the purple crepe collection, the textured Glencheck and large and small houndstooth garments that can be dressed up or down. The navy grouping is another top seller.

Brawer says that separates are the best way to build a wardrobe and given this fact, she has stocked her boutique with co-ordinating blouses, turtlenecks and other complementary pieces.

She points out that the attention to detail, evident in the buttonwork and necklines, adds to the appeal of the garments.

— S.C.

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Arts

Weidman captures movement, music on canvas

By MIRIAM SOBEL

OTTAWA —

In Carol Weidman's house, the walls dance. There's a tango in the stairwell of her old, brick, two-storey home; a ballet above the living room end table; and over the fireplace, a zesty modern jazz danced to Madonna.

All belong to artist Carol Weidman's Dancers in Motion collection; paintings that try to capture movement and music in watercolor.

The Ottawa artist's latest show, at Galerie Atelier Lukacs, 675 Cochrane Dr. in Markham, opened Oct. 14, and ran until Oct. 28.

Weidman has been painting seriously for 33 years, almost always painting from human models. About 13 years ago, she began experiencing with movement, at first going to ballet rehearsals to sketch dancers in practice, then having dancers pose for her in dance positions. While many of the sketches were pretty, she found them artificial and static.

She went on to sketch the models walking slowly back and forth across her eight foot basement studio, then had them add simple dance movements. When she had developed a technique for drawing moving models, she added music to the studio sessions and had the dancers invent more complex choreography.

Each painting begins with a passage of music taped repeatedly on a cassette. It could be Brahms, Gershwin or something from the pop charts. The music tells Weidman which colors to use — smoky blues and greys for jazz, elegant jades and purple for classical.

One client, says Weidman, bought a painting because he loved the music it had been danced to.

"He could play the piano, play Erik Satie, to his own painting," says Weidman.

The motion and the choreography come from the dancer. While Weidman paints, her model dances across the narrow studio, goes back to the starting point, and dances again exactly the same way. They repeat the dance, sometimes for two hours, until Weidman has it on paper.

"The dancer must be absolutely, perfectly copying himself," says Weidman. "The reason they are professional is that they will put their foot in exactly the same inch at exactly the same time.

"I can't work with a model who doesn't remember if their hand was up or down (the first time they danced the routine)."

She begins by sketching lines for rough strokes with an ordinary Shabbat candle. Because the white wax is invisible against the white paper, she doesn't discover what is on the paper until she begins to add layers of water color that roll off the wax.

"It's white on white. You don't know where you're going, and it loosens you up because suddenly, you realize you haven't got a choice, you've got to make sense of it," she says.

If the painting doesn't work out, she throws it away and starts again. She never uses a pencil, or anything she can erase.

When a Weidman painting is finished, it looks like a moving dancer — here spinning, there strutting, a hop overlapping an outstretched leg. Her dancers have no faces. The heads are left as simple ovals, sometimes with hair, often without.

In Ottawa, Weidman has had three shows at the National Art Centre, cosponsored by the music and dance departments. A fourth show is scheduled for February. She has also had exhibitions in Washington, Kingston, and at the Galerie Atelier Lukacs in Montreal.

"She's got something that other artists don't," says Janos Lukacs, who shows her work in his galleries. "She puts herself into her painting. I love her works. There is so much movement, so much color in them."

Weidman also has a demanding teaching schedule. For over 10 years, she has been teaching courses at the Ottawa School of Art, and to a senior citizens class. This year she began teaching classes to Jewish high school students at the Orthodox Ottawa Torah Institute.

She has donated several paintings to charities, including two which were raffled off by her Hadassah chapter.

One of paintings in Dancers in Motion collection.

Books

By BERNARD BASKIN

Many Jewish Nobel winners

Jewish Nobel Prize Winners in Literature

When the recent Nobel Prize for Literature was awarded to Derek Walcott, the Caribbean poet and playwright, most people scratched their heads. Who was Walcott?

Over the years the Swedish Academy has often chosen little known — even obscure — writers whose work is neither widely read nor long remembered. The committee, especially in recent years, seems eager to make choices with political as well as literary overtones.

Jewish winners include the following: Paul Heyse (Germany) 1910, Henri Bergson (France) 1927, Boris Pasternak (USSR) 1958, S. Y. Agnon (Israel) 1966, Nellie Sachs (Sweden) 1966, Saul Bellow (USA) 1976, Isaac B. Singer (USA) 1978. Their concern or involvement with Jews or Judaism varied considerably.

Heyse, the first German to win the Prize of Literature, was born to a Christian father. He evinced no interest in Judaism, although several of his plays involved Old Testament personalities.

Admired as both philosopher and mystic, Henri Bergson argued in favor of a dynamic life force, the source of constant movement and creative energy, against the widespread 19th century belief in science and automatic ethical and social progress. He flirted with conversion to Catholicism, but during the Nazi era he reasserted his Jewish ties and in his will (1937) he indicated his desire to be identified with persecuted European Jewry.

Boris Pasternak was baptized at an early age into the Orthodox Christian faith. He was a rabid assimilationist. In his novel Dr. Zhivago (1938) and in other works he warned Jews that they would bring further calamaties upon themselves if they clung to exclusivity. As a result of a press campaign against him in the Soviet Union he refused to accept the Nobel award, a decision that aroused agitation and controversy in the West.

Born in Eastern Europe, S. Y. Agnon, became a permanent resident of

[Cont'd. on page 38]

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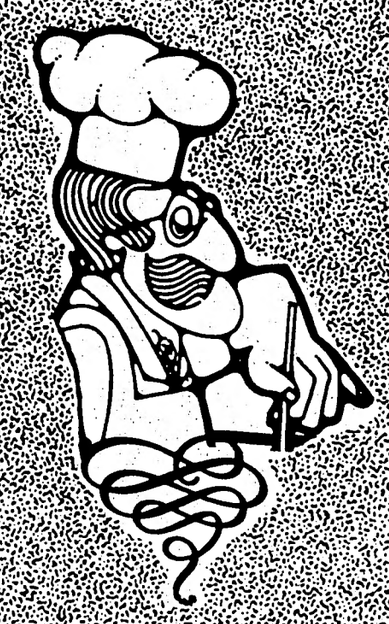

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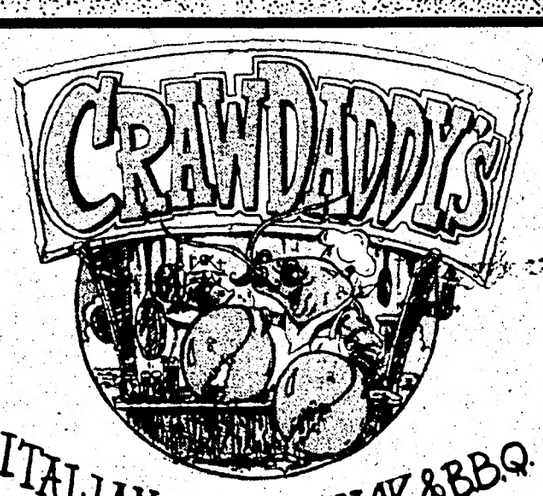

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Arts

Eye on Arts

The Jewish Artists Scholarship Society (JASS) presents *The Jewish Experience through Music, Song and Story* featuring Zalmen Mlotek on Oct. 29 at Beth Emeth Synagogue at 8 p.m.

For tickets call 889-4192.

* *

Sarah Hunter, mixed media artist, will be presenting her work at the Jewish Community Centre, Bloor Y branch, from Nov. 1-29.

Hunter's interest in primitivism and folklore tradition are reflected in this mixed media show of metal sculpture, collage and print making.

The public is invited to meet her on Nov. 15 from 10:30 a.m. to noon.

For more information call 924-6211.

* * *

Neil Simon's Pulitzer Prize award-winning play *Lost in Yonkers* will play at the Royal Alexandra Theatre from Nov. 2-Dec 19.

Set in 1942, *Lost in Yonkers* is the story of two young brothers who are left in the care of their grandmother, while their father goes off to sell scrap iron in the South. The grandmother rules her house with an iron fist, that has made all four of her children misfits, from weaklings to a mobster.

Tickets are available at the theatre box office, 260 King St. W. or by calling TicketKing at 872-3333.

* * *

The Holocaust remembrance committee of the Jewish Federation of Greater Toronto is presenting two plays on the Holocaust. *Lives to Save: Righteous Gentiles* will be performed at the Lipa Green Building Nov. 3-5.

Through drama, poetry, letters and speeches, the presentation relives the stories of those Good Samaritans who helped the Jews survive in the most difficult times, told from both sides of the historical perspective. Segments include Raoul Wallenberg, Anne Frank, Leo Baeck and other individuals.

We are not alone-Greek Jews and the Holocaust will be presented at Petach Tikvah-Anshei Castilla, 20 Danby Ave. on Nov. 4 at 8 p.m.

This slide presentation follows co-director Isaac Dosis's search for his family lost during the Holocaust.

For more information on both shows, call Pnina Spetgang at 635-2883, ext. 144.

* * *

Another Kind of Hero opens its Canadian premiere at the Leah Posluns Theatre on Nov. 5. This musical is true to the story of Raoul Wallenberg, the Swedish diplomat who, in the face of incalculable odds, saved tens of thousands of Hungarian Jews from almost certain destruction.

Leading a large professional cast will be Doug MacNaughton as Wallenberg.

The play will run until Nov. 29.

For tickets call the box office at 630-6752 or TicketMaster at 872-1111.

* * *

The Jewish Community Centre of Greater Buffalo presents the 26th annual Jewish Community Book Fair from Nov. 7-12.

For details call (716) 688-4033.

* * *

The Beth Tzedec Reuben and Helene Dennis Museum of Beth Tzedec presents *The Sephardic Spirit: The Jews of Spain* from Nov. 23-Feb. 28.

Exhibit to explore Jews of Spain

The exhibit will explore the history and culture of the Jewish experience in Spain. In addition to the historical artifacts from the Beth Tzedec collection and local collectors, the Toronto Sephardi community has provided the exhibit with many objects and memorabilia. Included in the exhibit will be colorful costumes and textiles, antique and modern ceremonial objects from home and synagogue, printed books, photographs, ketubot, works of art, amulets and jewelry. Several videos on the subject of the Sephardim will be available for viewing.

Running concurrently on display will be *Turkish Jews: 500 Years of Harmony*. The photos in this exhibit emphasize the continuity, vibrancy and creativity of the Jewish community today.

The latter exhibition is also sponsored, in part, by B'nai Brith Canada.

For further information call 781-3511.

* * *

The book committee of the Jewish Federation of Greater Toronto is inviting submissions for the 1993 Jewish Book Awards.

It is anticipated that prizes will be awarded for English language fiction, non-fiction, poetry, Holocaust literature, biblical and rabbinic scholarship and Yiddish literature.

Authors must be Canadian residents and publishers must be Canadian or have substantial Canadian representation. Only works published between January 1991 and December 1992 will be considered. Two copies of any work should be submitted, and they will not be returned.

All works must deal with a Jewish theme or subject.

Deadline is December 1992. Awards will be presented in June 1993.

Address all submissions to the Book Committee, Jewish Federation of Greater Toronto, 4600 Bathurst St., Willowdale M2R 3V2.

* * *

Srul Irving Glick has created a piano concerto as part of a musical celebration marking Canada's 125th birthday and Finland's 75th anniversary of independence.

Glick's composition was performed by Helsinki's Finlandia Sinfonietta as part of Finland's summer-long independence celebrations. The orchestra also performed in Ottawa, Sudbury and Toronto last week.

Ordeal of Polish family captured in evocative film

Film

By SHELDON KIRSHNER

When Germany invaded Poland in September 1939, some Polish Jews, rightly fearing the worst, fled eastward. Aleksander Wat, a poet born into a middle-class household in 1900, was one of the refugees.

Wat — a Communist and the co-founder of the Futurist/Dadaist movement in Poland — escaped to Lvov together with his wife, Ola, and young son, Andrzej. By then, eastern Poland was occupied by the Soviet army.

In January 1940, Wat was inexplicably arrested, while Ola and Andrzej were deported to the wilds of Kazakhstan. There, 4,000 kilometres from their home in Warsaw, they eked out a miserable existence, parrying sexist and anti-Semitic harassment, coping with mind-numbing hunger and dealing with harsh summer and winter weather.

Robert Glinski's Polish-language film, *All That Really Matters*, which was screened at the 1992 Festival of Festivals, recreates the Wats' ordeal. It is based on Ola's memoirs.

When first glimpsed, the Wats are the picture of bourgeois contentment. War shatters their idyllic lives, Wat (Adas Siemion) disappears without a trace and his family, along with other members of the Polish bourgeoisie, is shipped to the Soviet Union.

In Kazakhstan, Ola (Ewa Skibinska) is propositioned by the camp commandant, worked to the bones without sufficient food and ostracized by anti-Semitic Poles who abhor Aleksander's communism. Andrzej (Krzysztof Globisz), meanwhile, is subjected to anti-Jewish insults. Interestingly enough, the boy has no idea he is Jewish. Presumably, Wat was so assimilated that he did not even bother telling his offspring of his Jewish background.

All That Really Matters is quite a strong film about courage, tenacity, loyalty and memories. And, of course, it reminds a viewer of the catastrophic upheaval that was set off by World War II.

The finest element of the film is Skibinska's performance. Her acting is sterling, riveting. Skibinska exhibits a wide range of emotions. She laughs, she cries, she ponders. By turns, she is beautiful and haggard.

All That Really Matters is powered by an evocative script, but ultimately, it is Skibinska who makes the deepest impression.

Jewish Nobel winners

[Cont'd. from page 36]

Palastine in 1924 and is regarded as Israel's classic Hebrew writer. Unique in style, with echoes of Biblical, Talmudic and Hasidic texts, Eastern European folklore and a sophistication that derives from knowledge of Kafka and Freud, he wrote prolifically and was twice awarded the coveted Israel Prize.

Joint winner with Agnon, Nellie Sachs, German poet, was hardly conscious of her Jewishness until the Nazi period. This changed when in 1940 she escaped with her mother to Sweden where she spent the remainder of her life. Her material, always difficult and elusive, now centred on Jewish suffering and made use of mystical symbolism, Chasidic insights and the trials of Abraham and Job.

Saul Bellow is undoubtedly the most celebrated Jewish writer of the 20th Century. Born in Lachine, Que., he continues in his novels to ask the question: How is a good person to live in our complex, technologized, urban society. His characters are largely Jewish and in diverse ways he touches on many themes of ongoing Jewish concern and interest.

When I. B. Singer was told that he had won the prize he responded, "I thought it must be a mistake or joke. In any case I told my wife lets eat breakfast." In his 30 books, written in Yiddish, he created a strange world fo ghosts, dybbuks, devils and household demons, all of this mixed with a strong eroticism that was uncharacteristic of Yiddish literature.

Nobel Awards to Jews in literature have not been as numerous as those in science or economics but they do reveal the signal and disproportionate Jewish contribution.

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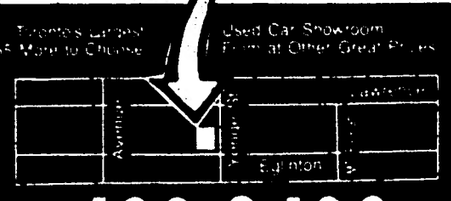

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Calman Shemi to launch exhibit to help Dade County synagogue

TORONTO —

A comprehensive exhibition of the work of Calman Shemi, one of Israel's most prominent artists, opens at Circle Gallery, 83 Yorkville Ave., Nov. 3 with a reception for the artist from 7 to 9 p.m.

Shemi's semi-abstract style conveys his vision of life and nature in an explosion of exhuberant color. The exhibition, on view through Nov. 29, features Shemi's innovative soft paintings, painted sculpture, lithographs and unique works on canvas and paper.

Shemi and Circle Gallery are making a special effort to aid in the recovery of the synagogue and school of Bet Shira Congregation in south Dade County, Fla. devastated by Hurricane Andrew. In a commitment initiated Oct. 9 and continuing through Nov. 8, the gallery will contribute a portion of the sales of the artist's works to aid in the reconstruction process.

Shemi himself created a number of works he will donate to the congregation in this national fundraising effort. At the opening reception, Toronto resident Lianne Eklove, daughter of Rabbi David Auerbach, who heads the Miami synagogue, will accept on behalf of the congregation.

Born and reared in Argentina, Shemi dreamt of one day living in Israel. That dream was realized in 1961 when at age 22 he emigrated. Though sculpture dominated his early years as an artist, he developed the unique "soft painting" medium in 1977 while living in the southern Israel kibbutz, Carmia.

As he layers irregularly shaped places of variously textured and colored fabrics, they evolve into vivid compositions infused with the sense of explosive movement. His unusual process of meshing the fabrics one to another and to the background also permits him to achieve a striking effect of transparency that suggests light.

Shemi, through his art, speaks to the relationship between the individual and the earth environment.

"The basis for art must be what comes from your life and your heart," he said. "Feeling is the basis of art. When I paint, it is not based on logic.

His motifs are from nature and are imbued with the dramatic colors of his childhood Argentina and the sunbaked landscapes of his home in Israel.

In recent years, Shemi has extended his expression into a variety of music, but a constant is his goal to strike a chord in every viewer.

He said, "I would like to arouse nostalgia in people so they will say, "I don't know where it was or when, but I was there. I recognize the atmosphere and spirit of the landscape. Either I already visited the place or I dreamed I would.' "

Calman Shemi

Advt. Advt.

Leisure Pleasures

By VIVIENNE MUHLING 422-2331

ANOTHER KIND OF HERO premieres Nov. 5, (preview Nov. 4). This musical celebration of the renowned Swedish diplomat **Raoul Wallenberg**'s rescue of Jewish people is one of the most important productions ever to hit T.O. **Doug MacNaughton** has the title role, **Bob Ainslie** directs, **Lezley Steele** wrote book & lyrics. **Leah Posluns Theatre, 4588 Bathurst Street, 630-6752.**

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Travel

NYC a magnet for tourists

By HAROLD JACOBSON

NEW YORK —

Canada and the United States may be in an economic slump but you wouldn't notice it from the frenetic pace that greets tourists in New York City, the city that incarnates the dictionary definition of exuberant chaos.

Junk bonds have gone the way of the dinosaur, but Wall Street is as hectic and busy as it's ever been. Macy's, billed as the world's largest department store, has filed for insolvency protection, but that hasn't stopped hundreds of thousands of shoppers thronging its concourses every day looking for bargains.

The ferries to the Statue of Liberty and Ellis Island continue to convey thousands each day to those historic sights. The Ellis Island Museum of Immigration with its impressive collection of memorabilia — including a chart which shows the European origins of American Jews — is one of the finest examples of American know-how in matters historical.

The Broadway theatre has experienced its best financial season in years. Line-ups at the Ticketron outlets on 52nd Street snake halfway around two city blocks as thousands of theatre goers look for half-priced tickets. The reason is obvious: old *(Guys and Dolls, Miss Saigon)* and new *(Anna Karenina, Wuthering Heights)* plays breathed new life into the theatre.

Jewish aficionadas of drama will find several plays to whet their appetites. *Jake's Woman, Conversations With My Father* and *Sight Unseen* are three outstanding productions which deal indirectly (Neil Simon's *Jake's Woman*) or directly (Herb Gardiner's *Conversations* starring Judd Hirsch) with perennial Jewish issues.

Opera buffs are finding the offerings of The Metropolitan and the New York City Opera Company very congenial fare. *Rigoletto* and the *Barber of Seville.* both of which have received rave reviews from *The New York Times*, are packing in huge crowds.

New York City's hotels are coping with the avalanche of tourists. The New York Hilton, the city's largest hostelry, is the mirror of Manhattan's frenetic pace.

On the streets surrounding the Hilton the hustle and bustle of Manhattan is invigorating. Vendors of fake Rolexes and other name-brand watches have multiplied — which is not surprising because tourists are buying their products.

The same can be said of the sellers of fake Gucci handbags, "pure"silk scarves, "cashmere sweaters," and "pure wool" pullovers. Let the buyer beware.

Half the fun in Manhattan, however, is watching these unlicensed vendors as they try to outwit New York City's police patrols.

New York City these days is chaotic, frustrating, demanding — in short, wonderful!

Camcorder captures family fun

TORONTO —

If you're among the thousands of people who took advantage of low air fares for your summer vacation, you might want to use some of the money you saved to buy that camcorder you've been wanting and capture future trips on tape.

According to recent surveys recording the family vacation is the third most popular use of a camcorder. But Barry Murray, product manager of Panasonic's video group, says there are things to do before you leave.

"It's a good idea to completely drain and recharge your camcorder's batteries before your trip," says Murray. "This way, you'll be sure to get the full potential out of your battery. If you don't have a spare battery, buy one. You don't want that once-in-a-lifetime shot to pass into history because your battery was low. And if something unanticipated occurs, you'll be ready.

When travelling, Murray says an appropriate carrying case is a necessity to protect the camcorder. Such cases also have storage space for spare batteries, tapes, lights.

Never leave your camcorder unattended. "Carry it on board the airline with you — don't check it as luggage. And if you want a lightweight camcorder that won't take up much space, I recommend a compact-VHS model. Not only is it easy to travel with, but its tapes can be played back in any VHS VCR."

Camcorders usually get a good workout on vacation. "Keep in mind that if you go from the hot sun to an air conditioned room, condensation might form in the camcorder," Murray advises. "Just give it a few minutes before using it and it will be fine."

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Business Outlook

Business school aims at Orthodox

TORONTO —

How often have you heard this story — unemployed, low on funds and without marketable job skills?

If one is married and unemployed, mounting pressure can lead to many problems ranging from low self-esteem to a lack of shalom bayit and eventually could effect the children as well. And if one is just leaving yeshivah and entering the job market, finding doors constantly closed when it comes to making a living can badly undermine one's budding self-confidence.

In response to this real need for job skill training during these difficult times, the Newmarket campus of the Toronto School of Business has specially tailored its courses to be of service to the Orthodox community.

The school's philosophy is to be highly supportive in easing the income burden experienced by new entrants to the workplace.

What is being offered at the school is a very practical, marketable range of job-skill oriented courses in a strictly vocational environment. In other words, the qualities that specifically can make university unattractive to many Orthodox Jews, are not a factor here.

At the Newmarket campus, separate classes for men and women can be arranged. Courses are short and intensive, averaging six to 10 months (unlike the typical university degree which averages three to four years.) Because the focus is on job skills, classes are taught by instructors with many years of practical job experience in the workplace.

Modules

Students are encouraged to be highly focused and motivated. Small classes facilitate hands-on training and the classrooms are treated as workplace simulators. An example of this is that lateness is not accepted. Lateness is a red flag warning of a bad habit which can lose one their job in the real world workplace.

What the school's philosophy boils down to ultimately is; go to school, work very hard, graduate and obtain employment. Discipline, confidence and drive are necessary, both to succeed in the workplace and to be equal to its challenges. It's one thing to get a job, it's another to keep it!

The school works on a unique modular system which means that if one course module is missed or needs repeating, a student need not repeat the entire course, only the missing module. The Toronto School of Business does its best to never quit on a student. For over 17 years the school has provided the help and encouragement necessary to allow each student to be competent in their desired area of expertise. The Toronto School of Business has now grown to 28 campuses across Canada, training over 17,000 students annually.

The school also provides a module which trains students how to search for a job and all about the interview/resume process. A trained student graduates from the course equipped with the necessary skills the job market requires to earn a living or, should the need arise, to be able to be a secondary wage earner during tough times.

For more information please call Malka Schulman at 287-6756 or 606-7796.

TREB backs home ownership

TORONTO —

With low resale housing prices, new federal programs and falling mortgage rates dramatically affecting the affordability of real estate, home ownership seems much closer to many in the Greater Toronto area. Yet, while the recession has helped make housing more accessible to some, for others, the dream still seems out of reach.

"In order to further the cause of affordable and accessible home ownership," says John Hutton, president of the Toronto Real Eastate Board (TREB), "we at TREB have developed the Home Ownership Recognition Award. The award honors individuals whose activities have contributed to keeping home ownership alive in our community.

"Potential home buyers have many obstacles to face," continues Hutton. "Excessive taxation, fear of unemployment, gathering enough funds for a suitable down payment — all of these concerns often make the dream of home ownership seem out of reach. Yet we see home ownership as a cherished value, dealing with tradition, privacy, self-sufficiency, maturity and financial stability."

"The award is an important means of recognizing those who invest their time and energy to supporting this cherished tradition."

Established in 1988, this year marks the fourth consecutive search for a recipient of this prestigious Award. Candidates may be involved in areas such as urban planning, architecture, finance or building technology — as long as their efforts benefit home buyers. Entrants cannot be TREB members.

Applications can be obtained from TREB by contacting (416) 443-8150. Deadline for submissions is October 16. Candidates may be nominated for full-time or voluntary activities that have helped promote home ownership in the Greater Toronto area.

CORRECTION

In the Oct. 15 issue of *The CJN*, the Party Supplement incorrectly listed two phone numbers.

The correct number for Fantasy Fair is 674-8962. Fantasy Fair is an indoor amusement park for children up to the age of 11 or 12.

Photographer Stuart Moscoe's number was also incorrect. He can be reached at 398-7601.

In the Oct. 22 issue article on Blox, a designer of children's furniture, the wrong telephone number was printed. Blox can be reached at (416) 886-5001.

The CJN regrets the errors.

Sonny Goldstein, CLU, CH.F.C.
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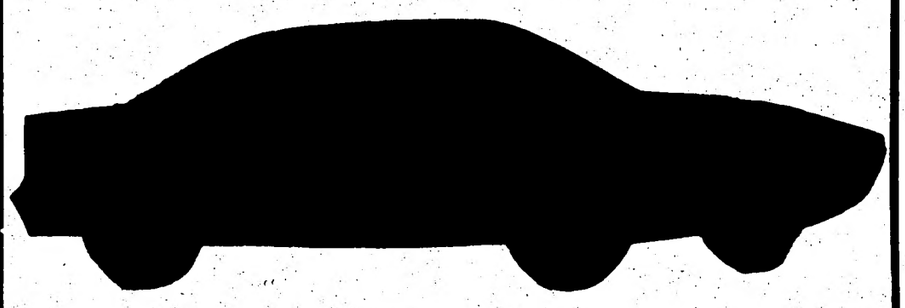
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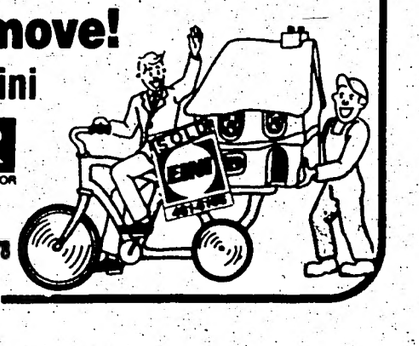

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$749,000 REDUCED! Bathurst/Glencairn, 6 br, 6 baths. Stunning reno. Ultra modern. Fabulous master ensuite! R. Greenberg 441-2888.

AVENUE RD. EGLINTON $499,000. Delightful det. 2 stry. 3+ 1 bdrm., 3 bath home on quiet st. W/o from family rm. to great gdn. A. Dlouha 488-4488.

BATHURST/LAWRENCE. Bright spac. 3 br. + 4 wr. + den with w/o top gdn. & rec. rm. with stone fp. + dble. gar. & cac++. $399K. J. Kirsh 488-4488.

$349,000 HEATH/SPADINA. 1,700 sf condo. 2 br + den, 5 appliances & parking, indoor pool. Best price in complex! Act now. R. Greenberg 441-2888.

$199,900. REDUCED TO SELL! Bathurst/Lawrence. 1,300 sf condo, 2 br, 2 baths, 5 appliances. Up-graded plus parking. R. Greenberg 441-2888.

HARVEY KALLES

441-2888 REALTOR 488-4488

We are pleased to announce the association of

PEARL GARFINKEL
Associate Broker with
HARVEY KALLES REAL ESTATE LTD.
at our new and expanded location at
1945 LESLIE STREET

Pearl brings with her many years of experience, and was formerly with SADIE MORANIS LTD.

PEARL GARFINKEL
Associate Broker

We are pleased to announce the association of

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with
HARVEY KALLES REAL ESTATE LTD.
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Wendy brings with her many years of experience and was formerly with SADIE MORANIS LTD.

WENDY AZZARELLO
Sales Representative

Signature
Realty Limited Realtor

EXECUTIVE HOME 4+1 BEDRM LRGE LOT Fin bsmt bar, dance flr, sauna, bleached fl 5 baths, huge kit, landscape across pond loaded marble ceramics Just move in! *LENNA LANGER

210 WILL BUY YOU A 3 BEDRM DET. HOME in Thornhill finished bsmt, large lot, landscape grey + white walk to TTC mall great schools community centre shopping *LENNA LANGER

131 YORK HILL BLVD. FANTASTIC LOCATION! Close to Shul, shopping, schools and park, ...ng 4 bdrm, fin bsmt + neutral decor, shows great, lik... Many features packed into a small price Asking $309,000 *BRENDA HOROVITCH

FANTASTIC LOCATION $329,900 York Hill & Clark Close to all amenities, 4 bdrm 2 storey ... decor, prof fin bsmt, huge white kit skylight, too many ...as to mention Vendor is motivated. *BRENDA HOROVITCH

1ST TIME BUYERS DREAM WITH OVER 2,000 SQ. FT. + Comp fin bsmt on Ramblewood Lane, orig owner double car gar, alarm sys, w/o to deck, best street in area. Don't miss it. *P. WAISGLASS

WANTED: 4 BEDROOM, 2 CAR GARAGE 2,200-2,800 sq. ft. in Springfarm or West of Bathurst in Thornhill. Call *PERRY WAISGLASS

"THIS IS NOT INTENDED TO SOLICIT HOMES CURRENTLY LISTED FOR SALE"

730-1077

Signature
Realty Limited Realtor

South East corner of Bathurst & Steeles

ALAN UNGERMAN

REALTY LIMITED REALTOR

BATHURST VILLAGE — HUGE BACKSPLIT
4 bdrm., lg. den, ultra modern kitch. Evelyn Pollock, 731-7111.

WILLOWDALE BACKSPLIT — $349,000
Custom 4 bdrm., lg. fam. rm., a must see! Ted Waxman, 731-7111.

WILLOWDALE — SUPER SIDESPLIT
3 bdrm., new kitch., fin. bsmnt., $279,900. Lucy Melamud, 731-7111.

BATHURST-CLARK — PICTURE PERFECT!
4 bdrm., dbl. gar., fin. bsmnt., loaded! $319,900. Tex Waxman, 731-7111.

ROSEDALE NORTH — WONDERFUL DESIGN! $319,000
4 lg. bdrms., spacious kitch., extras. Terry Balaban, 731-7111.

BATHURST-CLARK — CLOSE TO ALL AMENITIES
Beautiful 3 bdrm., lg. fam. rm., dbl. gar. Paula Bernstein, 731-7111.

BATHURST-STEELES — GREAT BEGINNINGS! $239,900
3 bdrm., fam. rm., fin. bsmnt., quiet crt. Ted Waxman, 731-7111.

SPRING FARM — QUIET COURT — TRY AN OFFER!
3 bdrm., fin. bsmnt., fam. rm., firepl. Garry Hazin, 731-7111.

BATHURST-CENTRE — EXCITINGLY DIFFERENT!
3 bdrm., quiet crt., sep. entrance, fin. bsmnt., $269,900. Galya Hoffer, 731-7111.

RE/MAX
Realtron Realty Inc.

Shelley Koral, B.A., MVA
Associate Broker

764-6000

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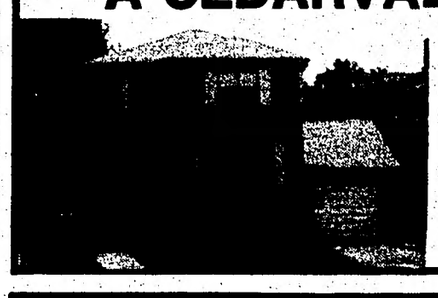

$449,000

4 Bedrooms, 3 Baths, Separate Entry to Nanny's Quarters, Premium Lot, Hardwood Floors, Air.

Call: **SHELLEY KORAL**
Associate Broker
764-6000

HOMELIFE
HOMELIFE/PARTNERS REALTY INC.

HARVEY FRANKEL

Sales Representative

229-4454

IF THAT "LITTLE EDGE" MAKES THE DIFFERENCE GIVE ME A CALL WHEN YOU'RE READY to **SELL OR BUY**

GETTING RESULTS FOR YOU . . . IS MY BUSINESS

This is not meant to solicit properties already listed for sale.

FINCH/BATHURST — 5 BEDROOM REDUCED!
$410,000. 148 Charlton, main flr. family & powder rm., finished basement, large lot near synagogue. Tricia Barron*, 921-1112.

FABULOUS BUY — NEAR FOREST HILL
$389k. Lge. 4 bdrm. Reno + Fam. Rm, Pr, Dr. Many Xtras! J. Collard* 486-4472.

Sales Representative
Royal LePage Real Estate Services Ltd., Realtor

1 Houses For Sale

LARNELL REAL ESTATE LIMITED

POWER OF SALE

- **MISSISSAUGA.** Reduced to $729,900. 5,500 ft. of luxury.
- **BLOOR ST. STORE.** Reduced to $239,000. Store + apartment
- **ST. CLAIR/CALEDONIA.** Detached 4 bdrm., 3 kitch.
- **ST. CLAIR/DUFFERIN.** Rec... SOLD ...74,900. Detached, 3 bdrm. Finished basement.
- **ROYAL YORK/BLOOR.** $175,000 - Just listed. Bungalow in choice area.

SHELDON LAIWINT 782-0888

Elyette Checroune 488-5002
RE/MAX CHARTERED REALTY INC.

FOR QUICK SALE, REDUCED BY MORE THAN $49,000. 3 stories at Yonge & Eglinton, $450,000. Completely renovated home on 50' x 161' lot. 5 bdrms., 3 baths + powder rm., cent. air, short closing preferred.

BAYCREST AVE./BATHURST on corner lot. 3 brdm. bungalow, new kitchen, single art. garage, $270,000.

ALLENBY SCHOOL AREA! $299,000 A bargain in this economy! 2 storey detached home, 3 bdrms., private fenced yard, front park.

Canada Trust Realty

GILA WOLF
Wishing all my friends & clients a happy, prosperous New Year.

BATHURST-CLARK
Less than a Power of Sale
Incredible value! Huge 5 bdrm. w/finished basement apartment, formerly $339,000. Walking distance to shul. **222-2748/222-9707.**

BATHURST-CLARK
Walk to shul. 4-bdrm, reno on large lot; AAA location. Only $298,500.

BATHURST & WILSON
Prestige location, good family home. A bright 3-bdrm. with in-law. Reduced to $269,000. Motivated.

For these & other good properties please call
GILA WOLF 222-2748/ 222-9707
Wanted: Homes close to shul!

TAL-RAM

STRATHALLAN-LYTTON PARK
3,700 sq. ft approved by Committee of Adjustment to be built on 50 x 135 ft lot; 9 ft. ceilings, double garage. $1,075,000. To see plans call Susan Teplitsky.

FOREST HILL — 1ST AD GRANDEST UPPER VILLAGE RES.
Featuring main floor library and solarium/family area; superb new kitchen/breakfast room; king-sized living room and dining room; 5 bedrooms on 2nd; a wonderful lower level with 2nd kitchen. Rena Tsur.

LOWER VILLAGE — 1ST AD! HANDSOME MODERN GEORGIAN
Modernized to present strndards, this home featuring main floor sitting room connected to grand Living Room; 17 x 21 ft master suite with huge walk-in closets and ensuite bath; 3 additional bedrooms and several baths; wonderful lower level; central air; 2 car garage. Superb condition. Move in and enjoy this gem at $875,000. Rena Tsur.

789-4325

BATHURST/WILSON
$225,000 - Absolutely gorgeous detached 1.5 storey. Formal living and dining, eat-in kitchen. Large deck. Finished rec rm. Must see.
Call **JOHN MOLLOY**
(Sales Rep.)
487-5131
RE/MAX ULTIMATE REALTY INC. RLTR.

SEIDMAN
REAL ESTATE LIMITED/REALTOR
633-7373

BATHURST SHEPPARD
Spac. 3 bdrm., L-shape liv/din, 2 bths, 2 kits., fin. bsmnt, gar., steps to all.

SHEPPARD WILMINGTON
3 bdrm. + den, splt. lvl., huge liv & din, eat-in kit, fin. bsmnt., dbl gar.

BATHURST YORK DOWNS
Ideal starter ... SOLD ... bths, good-size liv & di... fin. bsmnt, gar.

BATHURST WILSON $267,000
4 bdrm. + den, 2 storey, sep. liv & din., mod. kit, 5 appls., gar., 52' x 120' lot, best buy in area.

A. & D. SEIDMAN 633-7373

RANDY KALEF
REAL ESTATE LTD.

SPRING FARM - $469,000
Spacious custom 4 bdrm. executive home offering 3,200 square feet of luxury living space. Finished lower level with separate entrance. Vendor says sell! Randy Kalef, Broker.
443-8818

CLARK-BATHURST
$234,900 3-bedroom + finished basement, 3 baths, w/out from kitchen to lovely garden, appliances, air Sally Rosen 884-4425 Century 21 Smith Ltd.

BATHURST-YORK HILLS
$299,000 3+2 bedrooms, gorgeous family room, kitchen, den, finished basement, 4 baths, 2 car garage, Sally Rosen 884-4425 Century 21 Smith Ltd.

BATHURST-WILSON
Sparkling 3 bdrm. bung., 50' x 122' Lot, 2 baths, garage, air, appl. Sally Rosen 884-4425 Century 21 Smith Ltd.

HOMELIFE
HomeLife/Bayview

BATHURST/STEELES
Charming Detached 3+1 bdrm on Premium Lot. Fin. bsmt. Hardwood floors. Double garage. $259,000.

BATHURST/FINCH
Exclusive Tridel Unit. 2 bdrm + library, 2 ensuites, herringbone flrs. B/I appliances. $300,000 or best offer.
Pauline Gold - Sales Rep.
889-2200

CAREN H. SHERMAN
Real Estate Broker

BATHURST/GLENGROVE,
Spacious side-split, large living & dining rooms; 3 bedrooms; fin. rec room. Lovely Lot. Early closing, ask $339,000.00. Caren Sherman, 781-9888

STEELES & TRAFALGAR RD.
Investment/development Opportunity Net Leases - further development area 7.5 acres - right off 401. Ask $3.1M Caren Sherman 781-9888

1 Houses For Sale

BATHURST & STEELES TOWNHOME
Spotless, renovated 3+1 bedroom end unit with new kitchen and fireplace. Gleaming hardwood floors, french doors. $169,900.00 Call Annalisa Weir, Homelife Homes Inc. 730-0357.

Very special 3 bdrm. bung. with 2 bdrm. bsmnt. apt., separate entrance, lg. lot. $266,000. Wilmington/Finch area. Sandy Levitt, Homelife/Homes inc. 370-3397.

2 Houses For Sale Private

Bathurst/York Downs - On Timberlane. 4,500s.f. Ravine. Indoor pool. Immaculate. Sale or rent. $825,000 or $3,300/month. 636-5281. 12196

3 Houses For Rent

Bathurst/Wilson - 3 bedrooms. Appliances. Large yard. $1,150. November 15. 488-7791. 12240

6 Condominiums For Sale

RANDY KALEF REAL ESTATE INC.

It pays to get "RICH"!

PAMELA RICH

REDUCED OVER $35,000 FOR QUICK SALE!!!
AVENUE ROAD/WILSON. 2 bedrooms, 2 bathrooms, 1,380 sq. ft. condo. Beautiful French doors between breakfast room and dining room, country kitchen, immediate posession. MOVE IN TOMORROW!!! OWNER SAYS "SELL"! MAKE AN OFFER!

443-8818 R

SKYMARK REVIEW DON MILLS & FINCH
BUY NOW BEFORE PRICE GOES UP
A FEW BARGAINS LEFT FOR SALE
SKYMARK: 2.br + sol. to a penthouse, 3 b.r. + Fam. w/landscaped roof gdn. (approx. 2,700 s.f.) just drastically reduced for fast sale. Rental, 2 b.r. + fam. 1,711 s.f. For our updated inventory call Santee Leung, **THE SKYMARK SPECIALIST,** 441-2003/24 hrs. on call, car phone + pager. **SANTEE LEUNG INC.**

Canada Trust Realty

UPPER FOREST HILL
$275,000 - New York style penthouse, with 3 large bedrooms & den, ensuite, 3 baths, 3 w/o's to large south facing terrace, perfect for entertaining. for info call Helene Katz, 481-3443.

- **115 ANTIBES.** 2 bd., balc., $164,900. Ted Waxman, 731-7111.
- **271 RIDLEY.** 2 bd. S. view, $182,900. Ted Waxman, 731-7111.
- **8501 BAYVIEW.** 2 bd., balc., $149,900. E. Pollock, 731-7111.

UNGERMAN RLTY. RLTR.

BATHURST-STEELES
Lux. 2 bdrm., 1½ bths., 3 appls., blinds, $159,000. Rachel Rosenbaum R.E. 886-4740

BATHURST & STEELES. 5 LUXURY CONDOMINIUMS FOR SALE. GIDEON WAICHENBERG, RE/MAX VISTA REALTY INC. 520-5700

$94,900
BATHURST & DREWRY
Well maintained 1 br, desirable location, priced for quick sale. M. Budovitch 250-1800 Cityscape Real Estate Inc.

Private Sale
Bathurst/Steeles - Primrose. 2 bedrooms plus solarium, 2 baths. 5 appliances. Blinds. Locker. Parking. South view. $169,900. 225-7611, 736-1780. 12226

Bathurst/Finch - Savoy. Corner unit. Approx. 1,850s.f. 2 bedroom, den. 24hr security. Must be seen. 663-8873. 12229

7 Condominiums For Rent

BATHURST & STEELES
- 2 Bedroom at 80 Antibes Dr. Parking. $1,140/mo. Immediate
- 3 Bedroom at 135 Antibes Dr. Balcony, Pkg. $1,300/mo. for Dec. 1

Abe Gitalis
979-5700

Bathurst/Finch - 2 bedroom, 2 bath. Completely furnished. Parking. November till end of March. 226-0199. 12124

Bathurst/Finch - 2 bedroom, 2 bath. Den. Furnished. Parking. January-March. $850 monthly. 665-2783. 12184

LUXURY RENTAL
BATHURST/EGLINTON
$2,895/mo. Beautiful upgraded condominium. Over 2,600 sq. ft. 3 real bedrooms + den. Balcony, parking, near Synagogues, TTC, shops. Carol Barkin, Sales Representative, 921-1112.

Royal LePage Real Estate Services Ltd., Realtor

7 Condominiums For Rent

Bathurst/Clark - 2 bedroom. Den/sunroom. Balcony. December 1. 886-6460, 881-1180. 12129

9 Condominiums Wanted

ANTIBES DR.
1-2-3 bdrms. wanted. 665-3044. GEORGE BARON RLTR.

12 Shared Accommodation

Quiet, neat professional, male or female, to share 2 bedroom. Reasonable rent. 785-5113 evenings. 12238

Help! Share my rent, house, dog. Eglinton West. Gilbert, 782-1319.

Bathurst/Clark - Lady to share 2 bedroom condo. Very reasonable. 881-0681, 497-8509. 12192

13 Apartments For Rent

Bathurst/Glencairn - New furnished 1 bedroom basement. Full kitchen, bathroom. Separate entrance. Non-smoking. Immediately. 787-4154. 12167

3 bedroom apartment for rent in triplex. Bathurst Manor. 886-5603. 12204

Bathurst/Finch - Large bachelor basement. Furnished. Quiet. Separate entrance. Non-smoker. $550 inclusive. 730-8828.

Marlee/Ridelle - 2 bedroom spacious apartment with thousands spent on upgrades. Close to all amenities. Won't last. Only $900/month. Available December 1. 787-0039. 12239

13 Apartments For Rent

Short term. Furnished 3 bedroom for winter months. Bathurst/Steeles. 663-8966. 12244

Bathurst/Wilson - Brand new basement apartment. Private entrance. Parking. 256-1876.

Marlee/Ridelle - 2 bedroom. December 1. Call 256-5796.

23 Florida Property For Rent

Naples, Moorings area. Apartment furnished 2BR 2BA and more. Convenient location off Harbour Dr. Near shops, beaches, golf. Main floor. Covered parking. Phone 813-261-2814. 12112

Dunedin. Modern townhouse condo. 2 bedrooms, 2 baths. Available for 2-6 months. A/C, washer, dryer, dishwasher, microwave, disposal. Clubhouse, 2 pools, tennis courts, shuffleboard. Three miles to Clearwater Beach. Within blocks of Toronto Blue Jay's Spring Training ball park. Completely stocked. $1,075u.s. monthly. For more details contact Carolyn Bach, 215-674-6101 days, 215-343-1067 evenings, 215-674-6622 fax. Write: 42 Willow Lane, Warrington, PA, 18976, U.S.A. 12195

Hallandale/Hollywood - 3 Islands. Intracoastal. Large 1 bedroom, den/convertible, 1½ baths. Eat-in kitchen. Designer decorated. Tennis, pool, security. Available beginning January. Prefer 3 months. 882-5721. 12228

Pembrooke Pines, Hollywood, Golf and Tennis Club. (Ft. Lauderdale area). Luxury furnished 2 bedroom, 2 bath. Seasonal or yearly. Call collect, 313-626-7707. 12070

N.M.B. Share 2 bedroom apartment, beautifully furnished, with single, healthy refined lady. 633-2008. 12186

Miami Beach. King Col. 1 bedroom convertible, 1½ bath. Kosher kitchen. Near shul. Heated pool and sauna. Exercise room. 2nd floor. Close to shopping. From January 14. No shabbos calls, 638-3093. 12190

Century Village, Deerfield. 1/1½. Minimum 4 months. 633-2110.

Aventura. 2 bedroom, 2 bath. Ocean view. High floor. Season. $3,500u.s. 305-931-4143. 12106

Delray Beach. 1 bedroom apartments. Available for Winter season. Close to beach and shopping. Call Julius at 740-1240. 12193

Female companion wanted to live with pleasant elderly lady in her Miami apartment. 1-3 months negotiable. Yiddish speaking. 484-9336. 12223

Hallandale on Intercoastal. 2/2. Pool. Sauna. Parking. $4,600u.s. season. 429-2398. 12241

Hallandale/Hemispheres. Bay North. Overlooking ocean. Furnished 2 bedrooms. Corner unit. $985u.s. Yearly rental only. 963-8469. 11970

To share. 163rd Mall, Miami. 2 bedroom. Fully furnished. 2-3 months. Close to everything. Reasonable. 248-2054. 12232

North Miami Beach. 1 bedroom condo. Near ocean. Fully furnished. January- March. 222-2813, 787-2136. 12212

Miami Beach. 1 bedroom, 1½ bath condo on ocean. Fully furnished. Equipped. 3-4 months. Excellent shopping. 484-1972. 11947

Century Village, Deerfield. 1 bedroom, 1½ bath. December-March. 764-8725. 12215

Miami Beach. Carriage Club South. 1½ convertible. Magnificent north exposure. Huge balcony. Shul. Shabbos elevator. Beautifully decorated. Available now or during holiday season. Rent varies on length of stay. Call days 665-8784, evenings 789-1336. 12141

Woman or couple wanted, share driving to Florida. December 10 via N.Y.C. 781-6212. 12189

2 bedroom apartment furnished for season. Ft. Lauderdale. University and Atlantic. 781-4293 days, 787-8888 evenings. 12233

Ft. Lauderdale condo, furnished 1 bedroom. Clubhouse, pool, 24hr security. Synagogue, shopping. $650 monthly. 620-9704. 12152

24 Florida Property For Sale

Palm Aire - Cypress Bend
Buying, Selling or Renting. Call us for all your Real Estate needs.
Wieder Realty Inc.
(305) 978-8300

Clearwater. Luxury condo overlooking ocean. 2 bedroom, 2 bath. Dining room/ den, ceramic tile hall and balcony. $165,000u.s. 493-1769 after 7pm. 11948

Aventura. 1 bedroom convertible, 2 baths. Fully furnished. Beautiful water view. Available immediately. 305-935-5511 message. 12110

Hallandale. 1 bedroom, 1 bath condo. Excellent location. Near beach, shopping. $42,900u.s. Owner, 1-305-458-2258. 12208

Waterfront luxury townhouse. 24 hour security. 2 bedroom. Tennis courts. 3 pools. All amenities. $159,500 U.S. Barbara Strickland, 1-800-544-1866.

27 Israel Properties

Israel properties wanted, willing to pay in cash dollars. Zohar 667-0956. 12048

Property in Israel wanted. All kinds. Call Mr. Jacobs. 771-1915.

Jerusalem. Central. Near Wolfson. Furnished 4 bedroom apartment. Knesset view. Available from November 1 monthly or longer term. Kosher. Shomer Shabbos. 633-8903.

30 Office Space

Lease or share. Bathurst, north of Wilson. Free standing, modern. Suitable for Accountants or Insurance. 782-9944. 12235

32 Properties Wanted

ROYAL LEPAGE
COMMERCIAL PROPERTIES WANTED IN DOWNTOWN TORONTO
For any real estate requirements, please contact: Gary M. Rothbart, 494-9500
Royal LePage Real Estate Services Ltd. Broker

37 Investment Opportunities

Ralph Ades. Investment counsellors. Financial consultants. 35 years experience. We advise and plan according to individual needs/circumstances. Please call 486-7729. 12200

38 Announcements

Bowling couples needed! Bimonthly social bowling group (at Playtime Bowl) requires couples. 889-4909. 12194

39 Social Announcements

Bitton-Shuman
Marie and Joseph Bitton and Ida and Morris Shuman are thrilled to announce the engagement of their children Jennifer and Kevin. Proud grandmothers are Esther Mergui of Toronto and Molly Bitton of Israel.

42 Articles for Sale

Jewish record album collection, 100's of rare recordings. 514-725-7988. 12143

46 Employment Opportunities

BOOKKEEPER
Wanted
Experienced, Full Time
5 days a week
9-5
Please send resumé to:
P.O. Box 792, Station P
Toronto, Ont. M5S 2Z1

Telemarketing. Unique opportunity to earn big money from home. High commissions, lucrative. Phone 406-3105. 12248

46 Employment Opportunities

PROFESSIONAL SALE CLOSERS
Must have 5 years experience in the selling of **Siding, Art** or **Insurance** and the like.
HIGH COMMISSION PAID - LEADS PROVIDED
Please call Ed at **223-8111** for an interview.

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Teachers wanted for Sunday Hebrew school. 764-0039.

47 Employment Wanted

Bookkeeper, mature, fully experienced, available to service small businesses or for permanent position. 881-3015. 12213

48 Business Opportunities

Vendors wanted for Beth Tikvah Sisterhood boutique and craft event. Sunday, December 13, 11:00am-4:00pm. For information call Renee, 225-6600. 12207

49 Financial Opportunities

Fountain pens/Wristwatches. All types wanted by collector. Will pay from $5 to $5,000 for your old pen or wristwatch. Ray, 278-2075. 11997

50 Domestic Help Available

Need a nanny?
AVAILABLE IMMEDIATELY
Top Nannies, Housekeepers and Companions
DIAMOND DOMESTICS
730-8866

Polish lady looking for housekeeping work. 537-0480.

Bloomington Health Care Services Inc. Private duty nursing care for hospitals, nursing homes and in-home care. All staff are insured and bonded. 663-7789.

High quality house cleaning. Call Dora, 736-1179. 11899

Babysitting in my Kosher home. Bathurst/ Clark. References. 669-0858. 12199

Cleaning lady available. Apartments and houses. Experienced, references. Lorn 740-5846. 11994

Cleaning woman seeks day work. Experienced. References. 731-5391. 12255

Nannies/Housekeepers - Live-in/out, available for immediate and future placement. Reasonable rates. Licensed. Domestic Referral Services. Ellen Shiewitz. 886-1630. 12045

52 Personals

Want to form carpool between Hamilton and Toronto, mornings and evenings. 416-526-9460.

Mature lady wants lift to Oak Park, Michigan and back. Will pay costs. 226-9212, 224-1611. 12206

53 Business Personals

Autos delivered Florida, Arizona, California, Vancouver etc. Established 35 years. Toronto Driveaway Service, 225-7754. 12051

Soulmates. Before you join just any old service, you owe it to yourself to call us. Evelyn, 633-9925. 12133

53 Business Personals

LASTING IMPRESSIONS
A Special Introduction Service for the unattached.
Also welcomes disabled & those who care.
661-4402

Professional and Business Singles- Meet attractive, intelligent and compatible people. Call Dr. Fren & Associates. Reasonable. 28 years of successful introductions, 691-7775. Mississauga, 270-5635. Guelph, 767-2104.

Jewish Contemporary Singles- Unique and affordable. Established 1985. Monthly payment plan is available. 250-1345.

Jewish Singles Registry. Take the "blind" out of the blind date. Register now! It works! 398-7068.

54 Personal Companions

Intelligent, vivacious lady with style, in her 50's, would appreciate the companionship of a gentleman with a sense of humour and class. Box 5698 CJN.

Positive, kind, intelligent, fit, grounded, 30's, Jewish woman, looking for secure, sincere, non-smoking Jewish man, who loves the outdoors and values friends and family. Box 5700 CJN. 12252

Male, 24, 6'0", handsome, educated, well travelled, sense of humour, sincere, romantic, non-smoker, not into bar scene, enjoys movies, dancing, squash, seeks pretty, down to earth female for relationship. Photo appreciated. Box 5696 CJN. 12225

Attractive male seeks open minded female for 9½ weeks type relationship. 633-3863. 12243

Sensitive, sensual and sophisticated. Professional SJF, 36, is seeking a male friend with integrity to love and respect. I am 5'5", slim and fit, and live life happy and healthy. I am easy to talk to, intellectually curious, active, and love the great outdoors. Enthusiasm, ambition, and kindness are qualities that intrigue me. If you are an SJM, 35-48, educated, gentle, affectionate, and physically fit, I am eager to meet you. Box 5701 CJN. 12253

Good-hearted, good-brained, good-looking, good-humour (even if there's no ice cream around), and finally good-news, (for the right person).
I'm male, 46, divorced, no children. I still hope that one day, we can start our own family. If you are ALL of the following, we might be cooking: 1. warm hearted & generous; 2. smart -I mean way up there; 3. good-looking (from the stars); 4. you have no kids but want some. For those who are offended by my wanting someone who is good looking; I understand and apologize. However, not only is this my ad, you certainly have the right not to reply.
The same holds true for natural children. I look around and see so many natural parents. Why should anyone, including myself, deny me the chance to be a natural father? Although I feel that it is my turn, I recognize that at my age, I may not end up with either a wife or children. But it's my life, and my decision alone to make. No disrespect intended, just a concern for my own happiness. Without consulting others for their opinions.
For expediency, if you do write, I'd prefer that you include a photo. If you'd rather that I send you my picture first, that's fine too. Box 5692 CJN. 12202

54 Personal Companions

Handsome 50 year old bachelor, seeking attractive wealthy woman, 25-50, for friendship and companionship. Box 5691 CJN. 12171

Adorable widow seeks sincere man, 48-60. P.O. Box 3181, Station D, Willowdale, Ontario, M2R3G6. 12203

Attractive, intelligent, sincere, fun-loving, non-smoking, "conservadox" lady wishes to meet gentleman, 50-60, with similar attributes. Box 5693 CJN. 12219

Well educated, warm and attractive, successful, financially secure professional lady, honest and sincere, seeks a meaningful relationship with a well established, educated professional of 45-57 years of age. If you enjoy good conversation, theatre, classical music and outdoors, drop me a line. Box 5694 CJN. 12222

Kind, gentle, refined, classic beauty, professional female, 40's, looking for professional man with similar qualities for love and marriage. Box 5689 CJN. 12146

Attractive, professional Jewish female, seeks unattached, established honest man. You should be 5'9" plus, between 40-50. Phone number and photo appreciated. Box 5695 CJN. 12224

REPLYING TO A COMPANION AD WITH A *CJN* BOX NUMBER?
For these ads simply address your mail to:
The Canadian Jewish News
10 Gateway Blvd., Suite 420
Don Mills, Ontario M3C 3A1

55 Obituaries

Mary Freedman on Oct 10/92, late of 47 Marathon Cres.
Dorothy Bliss on Oct 12/92, late of 649 Bedford Park Ave.
Muriel Simon on Oct 11/92, late of 163 Lord Seaton Rd.
Irvine Dickler on Oct 13/92, late of 65 Spring Garden Avenue #207.
Harry Silverberg on Oct 10/92, late of 64 Viewmount Ave.
Alan Brosgall on Oct 12/92, late of 10 Micmac Crescent.
Leo Podden on Oct 13/92, late of 1300 N.E. Miami Gardens.
Nathan Cassels on Oct 12/92, late of 1010 Broadview Avenue #1001.
Lillian Kirshenbaum on Oct 13/92, late of 598 Briar Hill Avenue.
Olga Nyiri on Oct 15/92, late of 675 Roselawn Avenue #505. 12254

BENJAMIN'S PARK MEMORIAL CHAPEL

Fisher, David on October 10, 1992.
Gutzin, Reva on October 13, 1992.
Inventash, Samuel on October 4, 1992, late of 9 Robson Place.
Levi, Orna on October 4, 1992.
Mandel, Arnold on October 8, 1992, late of 37 Big Red Ave.
Mitchell, Gertrude on October 11, 1992, late of 3705 Bathurst St., #202.
Shenker, Harry on October 11, 1992, late of 100 Antibes Dr., #607.
Silver, Hiloni on October 10, 1992, late of 21 Nottinghill Rd.
Snider, Sam on October 12, 1992, late of Baycrest Home For The Aged.
Steinman, Alter on October 7, 1992.
Sunshine, Ida on October 11, 1992.
Wallach, Pincus on October 10, 1992, late of 150 Neptune Dr., #303.
Weinberg, Max on October 11, 1992, late of 57 Neptune Dr., #203.
Zahrian, Ester on September 29, 1992.

Steeles-College Memorial Chapel

55 Obituaries

RACHEL'S CATERING
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• HOT & COLD MENUS
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THE DAIRY RESTAURANT
783-2651
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56 Unveilings

To place an unveiling notice *please call at least* **14 days prior** to the unveiling date.

56 Unveilings

The unveiling of a monument to the memory of the late
Rabbi Gedalia Felder ז"ל
will take place
Sunday, November 1st, 1:00 p.m.
Roselawn Cemetery
Shomrai Shaboth Section
Relatives and friends are invited to attend

The unveiling of a monument to the beloved memory of
CYNTHIA STOLLER ז"ל
will take place
Sunday, November 1st at 1:00 p.m.
Mount Sinai Memorial Park
Lubavitch Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SALLY AXMITH ז"ל
will take place
Sunday, November 1st, 10:00 a.m.
Mt. Sinai Memorial Park
Beth Sholom Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
MORRIS FISHMAN ז"ל
will take place
Sunday, November 8th at 11:00 a.m.
Bathurst Lawn Memorial Park
Beth Torah Section
Relatives and friends are invited to attend

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All classified ads will be accepted on the basis of **NO CHANGES** in copy, and **NO CANCELLATIONS** until **AFTER** the first insertion.

The Canadian Jewish News cannot be responsible for the cost of more than one incorrect insertion. Any errors in the Classified Ads Section should be called to the attention of the Classified Department on first insertion of that ad.

We cannot bill for classified ads. They may be charged over the telephone to your Visa credit card, or you may mail in your ad with a cheque to **The Canadian Jewish News**, 10 Gateway Blvd., Suite 420, Don Mills, Ont. M3C 3A1.

DEADLINE:
Wednesday, 12 noon
1 Week Preceding Issue Date
(for copy and prepayment)

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To place your ad in
The Canadian Jewish News
call
422-2331

CZF offers Jerusalem sabbatical program

MONTREAL — All regional offices of the Canadian Zionist Federation have just received brochures on The Sabbatical of My Life. This is a new program that was initiated by the Organization Department of the World Zionist Organization together with the Centre for Continuing Education and summer courses of the Hebrew University in Jerusalem.

To study — and not for the purpose of getting a degree — Jewish history; to search for modern Jewish identity; to relate to Jewish art in the past and present; to listen to music and feel the various motifs of different Jewish community; to discover the past through archeology; and to discuss subjects connected with Israel today this is the essence of this program.

The program will take place in Jerusalem, on Mount Scopus, in the special atmosphere of this magic city of prophets, kings, humanists and researchers, writers, artists and poets who sang her songs and made her crowns.

Individual academic enrichment

The Organization Department and its representatives who are in daily contact with Jewish communities — organizations and individuals — throughout the world are aware of the fact that there are indeed many Jews in the Diaspora who are at various stages in their private lives and careers and who are now ready to devote their time and efforts to their own individual academic enrichment.

The Centre for Continuing Education and summer courses is offering a program built separately for each person on sabbatical which will include some of the following elements: Hebrew courses, study trips and tutored research.

A partial list of the topics is Jewish Art and Israeli Art; History of Zionism and the Establishment of the State of Israel; History of European Jewry in the 20th Century; Anti-Semitism; Israeli Economic Policy; Arab-Israel Conflict historical and political roots; and the Expulsion of the Jews from Spain and the Marranos. The applicants may suggest their own original programs for their sabbatical on the condition that their subject has academic representation in the framework of studies at the Hebrew University.

Applicants should be over the age of 35, with university education, and must make a commitment to stay at the Hebrew University two months minimum, nine months maximum.

For a brochure, please call the Canadian Zionist Federation offices at: (514) 486-9526 (X 26); (416) 633-3988; (902) 422-7491; (204) 943-6494; (403) 444-4440; (604) 266-5366.

Guide helps to pass on heritage

TORONTO —

Mingled Roots commissioned and published by B'nai Brith Women, is a loving guide offering specific suggestions to help grandparents share their Jewish heritage with their grandchildren. The book is for all Jewish grandparents who are seeking to build a stronger relationship with their grandchildren.

The guide is intended to offer ways of sharing Jewish heritage with interfaith grandchildren without offending a non-Jewish son or daughter-in-law. There are chapters in the book covering such topics as What's Jewish?, Christmas/Chanukah Celebration, Anti-Semitism, Synagogue Visits, Jewish Customs and Superstitions, Grandparents Diplomacy, What To Say and How To Say It, Long Distance Grandparenting.

Here are some excerpts from *Mingled Roots*:

• On Family Values: "Of course you'll want to tell your grandchildren about the rituals their mother or father enjoyed with you when they were growing up. You can even make a ritual out of the telling. A grandmother giving her grandchild a recipe is giving more than a cooking lesson; the message received is something special and is part of her heritage."

• On Customs and Traditions: "The Sabbath can be a day of delight and joy to you and your grandchildren. If possible, invite the child to spend Friday night with you so that together you can welcome the Sabbath. Let your grandchildren help you get ready for the Sabbath by preparing the table, perhaps some of the foods and by lighting the Sabbath candles together. Let him/her feel the peace and joy of the Sabbath with you. The child will savor this memory."

In the Jewish community the increasing rate of intermarriage has made the grandparent's role more complex than at any time in past history. Today grandparents are faced with the challenge of transmitting their tradition and heritage to their grandchildren without alienating their children. For grandparents who need answers, B'nai Brith Women has published *Mingled Roots*.

Mingled Roots is available in Canada through the B'nai Brith Women of Canada offices. To order a copy call 416-630-9313, 514-487-2330 or 204-338-8229.

Watch For
Say "No To Buffalo"
Nov. 5th
in
The Canadian Jewish news

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Viewpoints

VOLUME XX, NUMBER 5, 1992 | THE CANADIAN JEWISH PERIODICAL

SUPPLEMENT TO THE CANADIAN JEWISH NEWS OCTOBER 29, 1992

A SYMPOSIUM: ISRAEL, DIASPORA RELATIONS

Israel and Diaspora

by Rabbi Dow Marmur

Opening Remarks by Rabbi Dow Marmur at a Forum, held at the 23rd Plenary of the Canadian Jewish Congress, Toronto, May 21, 1992.

The Land

Though it is not my intention to embark on a discussion of *Leviticus*, chapter 25 (the Sidra), or *Jeremiah*, chapter 32 (the Haftarah) — for that is more appropriate for the pulpit than a CJC forum — I would like to stress that the nature of the Land of Israel and its possession by the People of Israel is a fundamental pre-occupation of the Torah and, therefore, central to our understanding of our present relationship to the State of Israel. Although, as scholars have pointed out, the attitude of the Jewish people to the Land of Israel has been neither uniform nor consistent through the ages, even less than friendly interpreters of the past concede that the Land has always been central to us. It is so more than ever in our time.

Faith-People-Land

The Land of Israel is not only a matter of interest to its inhabitants, but to all Jews committed to the Torah. A Jewish state in the Land cannot be only a state for all its citizens, though it must never be less than that. It is also the state of the entire Jewish people. It is this conviction that gives us not only the right to speak about Israel, whether we live there or not, but charges us with the duty to do so.

Using as a starting point an insight by Martin Buber, one of the great Jewish teachers of this century, I have repeatedly argued that Judaism is always a triangle consisting of Faith, People and Land. Belief in God, allegiance to fellow-Jews and the quest for a permanent address in the world — our *place* that is Israel, irrespective of whatever *space* we occupy in the Diaspora — are the three dimensions of our collective Jewish heritage. Only through the State of Israel can they come together to form a whole.

I need hardly remind those present that this is a complex heritage, and difficult to put into practice. To simplify it, many contemporary Jews cling to one of the three dimensions only, at the expense of the other two. Hence the insistence by some that Judaism is primarily, if not exclusively, Faith; by others that it is People; and by others again that you can only be a Jew if you live in the Land of Israel. Many of the factions in contemporary Jewry can be divided along these lines. Accepting the fact that Judaism is Faith, People and Land in equal measure would compel them to revise their existing allegiances, and few are prepared to do that.

But things are changing, now when the Jewish state is a reality. For example, it is not a coincidence that in Canada, as elsewhere in the Diaspora, it is the Zionist organizations linked to the Synagogue communities — Mizrachi on behalf of modern Orthodoxy; Mercaz as an offshoot of Conservative Judaism; Kadima as the Zionist organization of Reform Jews — that seem to be thriving, even though the old secular so-called political parties are still desperately trying to hold on to some power.

For the three mainstream movements in Judaism have accepted the triangular, multi-dimensional, shape of Judaism. The others have not. They still operate in the mistaken secularist belief that Jews can be like all the other nations of the world. They ignore the fact that, in this way, they are rendering Judaism

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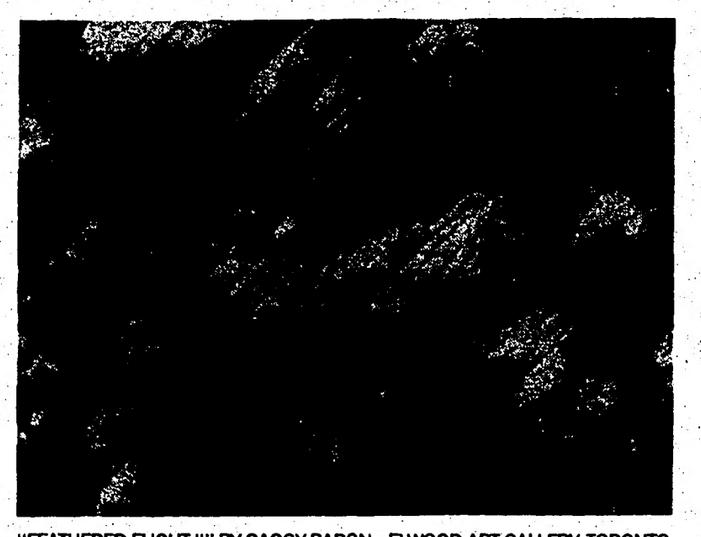

"FEATHERED FLIGHT II" BY SAGGY BARON ELWOOD ART GALLERY, TORONTO

irrelevant. For why should anybody want to be Jewish only to be like everybody else, given the fact that most Jews can assimilate and be someone else in much greater comfort and at much smaller risk? Therefore, it is those who see commitment to Israel as part of Judaism as a whole who are in a better position to formulate the new Zionism, as it is emerging after the establishment of the State of Israel.

Land For Peace

This Zionism affirms, by implication, the legitimacy of the Diaspora's concern for what happens in Israel. It entails support of and commitment to the Jewish state — it must never be less than that — but it also means partnership, perhaps even participation on the part of the Diaspora.

My affirmation of the Land arises out of my religious commitment. This means that I take seriously the injunction in our Sidra in the name of God, "The land is Mine; you are but strangers resident with Me." I am aware, however, that not only this sentence but the portion as a whole can be taken in more than one way. The text gives legitimacy to those who say that, because the Land belongs to God and we are only the custodians, it behooves us to behave according to the highest ethical standards. In the words of our Torah portion, "You shall observe My laws and faithfully keep My rules, that you may live upon the land in security."

Unfortunately, it also provides a Scriptural basis for those who say that, having now repossessed the Land, we are forbidden to give back any of it, irrespective of political exigencies, because that would go against the will of God. The Lubavitcher Rebbe and his religious opponents can quote the same passages for diametrically opposed conclusions. All that we can hope for is that the one will not accuse the other of heresy and apostasy on account of the different interpretation.

Of course, it is not the reading of texts that leads to convictions, but it is convictions that make us find in texts what we are looking for. Let me, therefore, admit what you will have already guessed, namely that I am in tune with those aspects of our tradition that warn us against the exploitation of the Land, the abuse of any of its citizens, and the unwarranted attacks on any of its neighbours. To quote the Sidra once again, "Do not wrong one another, but fear your god; for I the Lord am your God."

It is this conviction that prompts me to support those forces that regard peace so precious that they are even prepared to trade territory for it. Paradoxically, because the Land is so central, some land may have to be given up for the security of the rest. It is a difficult decision for a host of reasons, many of them connected to the fact that the enemies of the Jewish people may take advantage of the dissent.

The Burden of Dissent

The dissenter is also in danger of being ostracized by his or her own community, because, fearing anti-Semitism, many in the Jewish community, particularly in this country, see it as their primary role to support the government of Israel, right or wrong. At the same time that we do not hesitate to criticize Canadian politicians or bureaucrats or law-enforcers, we are, at best, silent when power is abused by their Israeli counterparts.

The reason normally given for such docility is that, as we don't live in Israel, we are not allowed to be critical of its leaders. I don't share this view, firstly, because I believe that the Diaspora is a partner in Israel precisely because Israel is central to all Jewish life, and, secondly, because the same community does not hesitate to express criticism of other countries where Jews live and where Jewish values may be at risk.

The failure to speak our minds has exacerbated our relationship with our non-Jewish neighbours, who, in increasing measure, are questioning our moral sensitivities that allow us to be so high-minded about others and so uncritical about our own. The irony should not escape us: In an effort not to give enemies grounds for pointing to our internal dissent, we are giving not only enemies but also friends grounds for suspecting our moral will. The fact that we defend ourselves by invoking our past suffering, especially the Holocaust, does not make the arguments stronger, only more pathetic. For precisely because we have been victims, we should know what it means to turn others into victims. Therefore, we should go out of our way to treat them as we would want to be treated ourselves.

So much for some of the reasons that prompt me to be a dissenter. I myself prefer the term "radical" because I take the word seriously: someone who goes to the root of things. Our Jewish legacy compels us to go to our Prophetic roots. It also warns us against making compromises for the sake of expediency.

But a radical is also an insider. A critic of Israel who remains uninvolved and uncommitted is like the wicked son of the Haggadah. I am, therefore, aware that, for all my critical views about the Israeli government's attitude to the peace process, the Palestinians, minorities within Israel — including Reform Jews — I will in no way ally myself with self-hating Jews who, in the guise of high-minded liberalism, try to exorcise their own ghosts. Only those who share the responsibility have the right to dissent.

But exorcism should also be required from uncriti-

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EDITOR'S NOTEBOOK

The focus of this issue is Israel-Diaspora relations. That both Israel and Diaspora will continue to exist for the foreseeable future is now clear; what is not so clear is how they view each other, and how the tensions that also persist can be resolved.

We offer three perspectives on this perennial issue, by Rabbi Dow Marmur, Prof. Gil Troy, and by myself. Rabbi Marmur points out that "the attitude of the Jewish people to the land of Israel has been neither uniform nor consistent through the ages." Now since the State of Israel exists, a new element in this complex relationship must be addressed, and that is the attitude of Israelis to the continued existence of Diaspora Jews. This attitude also has been neither uniform or consistent.

Each of the three authors traces the complexities of the relationship as they see them and agree that tensions exist; however, they offer different views on how the tensions can be resolved. Rabbi Marmur, as might be expected, takes a theological approach: Judaism is always a triangle consisting of Faith, People and Land; Jewish faith and Jewish people can be found throughout the world, but we have only one land, the land of Israel, and that will bind us together.

Prof. Troy sees the solution in what he terms a "meaningful community." He feels that we are insulated from one another by our technological "toys," and Zionism offers a meaningful sense of community which can bind us together.

My own approach is to focus on the concept of Jewish "chosenness," which mandates us to pursue and perhaps lead the way to "Tikkun Olam" — the mending of the world," which, God knows, badly needs mending. This is a complex and difficult task, different aspects of which can be shared by Israel and Diaspora.

Israelis must pursue their holy task of building a safe haven for oppressed Jews, and, together with those nationalist Jews who wish to join it, build a just society in Israel that will be a beacon to the world. Diaspora Jews, most of whom live in a safe and affluent society, can and should undertake seriously the holy task of Tikkun Olam, which, for the present, is beyond the capacity of Israelis to undertake.

Edward Morgan sends us a lively discussion of the reasons for his discomfort with Alan Dershowitz's runaway best seller, *Chutzpah*. Dershowitz reached adulthood during the 50's; Morgan reached his during the 70's. The turbulent 60's in the U.S. and the victories Israel achieved during the 1967 war gave Morgan and his friends a different outlook on Jewish self-identity than Dershowitz had. Dershowitz was battling for Jewish equality with the rest of society. Morgan's generation grew up taking the equality of Jews for granted; they revelled in their difference from the rest of society and from American Jews who had become "the establishment." He says that his generation's "dialectical identity" had a dynamic that is missing from Dershowitz's book.

Jerald Bain offers an analysis of the secular Jewish movement of the 1990's which he says is a new brand of Judaism, that came into being mainly in the 50's and 60's, which he calls "secular humanistic" Judaism. In 1986, in Detroit, these Jews came together from all corners of the world to form the International Federation of Secular Humanistic Judaism. Readers will find his description of the practices followed by this Movement are both interesting and instructive.

Three poems by Seymour Mayne conclude our issue.

Stephen Albert Responds

Editor's note: In our May 7 issue we published an article by Stephen Albert entitled "Diaspora Blues." Four months later an article by Fred Krantz appeared, not in Viewpoints, but in Canadian Jewish News, which severely criticized both the article and Stephen Albert himself. In view of these unusual circumstances we are giving Mr. Albert the opportunity of responding in detail to the Krantz article. This exchange illustrates the point made in the Editor's Notebook that Israel-Diaspora tensions continue to exist.

Fredrick Krantz states that I "assume that the Diaspora is 'equal' if not superior to Israel." I fail to see how any reader can come away from reading my article with that impression. Unlike Professor Krantz I do not attempt to compare Jewish society here and in Israel and decide which one should get a passing grade. Diaspora Blues begins with a much more immediate question. At the time I wrote the article the late unlamented Likud Government was coming to us with an outstretched hand asking for aid to settle refugees from political tyranny. With its other hand this government was taking the money our donations freed up and perpetuating a policy of occupation that a majority of North American Jews disapprove of. When a Government of Israel uses our money for purposes that we don't approve of individually or collectively, what can we do? I simply suggested that we have every right to put conditions on the use of our money. This is exactly what President Bush did when he refused to continue financing a settlement policy that contradicted both U.S. policy and the spirit of Camp David. Given the choice of paying for Ariel Sharon's Greater Israel with their own money or adopting a more sensible policy, the Israeli electorate wisely chose the path of peace.

Krantz maintains that I "assume that the diaspora can dictate to Israel's elected government," I only said, "that like President Bush, we have the right to not have our money or political support used for ends that we find morally repugnant or politically foolhardy. Israelis aren't super men. Neither are their governments infallible." Professor Krantz pays me the compliment of saying that, unlike Eugene Kaellis, I "at least care about Israel." It is precisely because I care that I couldn't let my status as a member of "a shrinking Diaspora beset by assimilation" keep me from speaking out. We Diaspora Jews can't check our morality and common sense at the door when we enter into a relationship with Israel. Any relationship is a two-way street.

One can only hope that Professor Krantz found some pleasure in dissecting the words Diaspora and social contract in the hope of finding some hidden metaphysical meaning in my article. He claims that I used "inverted Diaspora-Israel categories." The relations between two living and vibrant societies cannot be easily categorized.

He underestimates the strength and vitality of the Jewish community in North America. The aliya of ex-Soviet Jews was in part made possible by the strong movement of support for Soviet Jewry in North America during the worst years of Communist oppression. The contributions to Jewish culture and learning of people as different as Einstein, Philip Roth, and Issac Singer is not diminished by the fact they didn't inhabit Tel Aviv and serve in the Israeli Army. It is a safe bet that few North American Jews will make Aliya. That is in part because many of us have found a way to express our identity right here. My grandparents fled here to escape the oppression of Czarist Russia. They came here so that they might live freely as Jews. At the time the State of Israel didn't exist. Thousands like them set up strong communities here, I doubt whether either Professor Krantz or I can safely predict whether their great-grandchildren will simply become ingredients in an American melting pot. The professor may be right in saying that the existence of Israel is key to their survival. The existence of an independent and diverse community here is also a key to the continued survival of Israel.

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cal supporters of Israel, many of whom know little of its history and even less of its language and culture. Their enthusiasm may even be a way of living their Judaism vicariously. In a community in which Oliver North draws large crowds, and which tolerates the sponsorship of the event by an organization dedicated to the reclamation of the Land of Israel, there seem to be valid reasons to be alarmed. If we approve only of those who say they support Israel uncritically, we may find ourselves in strange company.

The Need For Honest Debate

Well, so what's the answer? Of course, there is no single answer, but there is a suggestion: To open up the debate more fully; not to fear critical views of Israel and of each other, and not to hanker after the approval of Israeli politicians in power, even if it means that the Prime Minister of Israel will be more reluctant to pose for photographers with the President of the Canadian Jewish Congress than he is with the emissaries of its arch-rival.

Independence of mind and action makes for communal health and increases the stature of Canadian Jewry. The absence of it will alienate many of its members. At best, those alienated will keep silent and vote with their pocketbook — refusing to make contributions for one reason or another — but more likely they will want to speak, and do speak out. Not to give them a voice is to deprive Israel of the support of true lovers of Zion.

Canadian Jewry cannot, must not, be built on the ever decreasing number of those whose principal aim is to maintain the status quo. It must rely on a much broader base, which today consists largely of University-trained professionals who are not afraid of anti-Semitism the way their parents were, and who are not prepared to mouth other people's views only because they have been formulated by Israelis. For better or worse, Alan Dershowitz is their new guru.

Sensitive to the danger of losing the loyalty to Israel of the next generation, mercifully the CJC has become more aware of its duty to represent *all* Jews. Intermarriage and lack of Jewish education are, alas, not our only problems. It is possible that they reflect a much deeper malaise: disdain for the organized Jewish community because of its lack of vision and lack of courage. That is why a critical, a self-critical, approach in the spirit of our tradition is so crucial for our future. But the purpose of such criticism must always be to strengthen our bonds with the Land of Israel, not to withdraw from our obligations to it.

Viewpoints

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Israel, Diaspora and Tikkun Olam

by William Abrams

"Now therefore, if ye will hearken to My voice indeed and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine; and ye shall be unto Me a kingdom of priests and a holy nation." (Exodus XIX v 5 & 6)

These few words have been of cosmic significance to Judaism and the history of the Jewish people. First, they emphasize the fact that the Ten Commandments which were about to be divulged to Moses constitute the basic tenets of Judaism, and the special relationship to God that is to be offered is conditional upon keeping these commandments. This marks the birth of the Covenant and therefore of the religion of Judaism.

Secondly, the "mixed multitude" Moses led out of Egypt are now referred to as a people, thus marking the beginning of the Jewish nation.

Thirdly, the last few words of the quotation make it clear that the religion of Judaism, and the secularity of Jewish nationhood are inextricably intertwined. The Jews will be a kingdom (secular) of priests (religious) and a holy (religious) nation (secular).

As we know, the relationship between religion and state has remained a source of tension in the history not only of the Jews, but of all nations. It still remains a source of tension in Judaism to this day. In Jewish history, during the three thousand years since the theophany at Sinai, the religious strand of Judaism has clearly been predominant. During the short period when kings reigned in Israel, a unique phenomenon — which occurred in no other nation — was the recurring confrontation between the prophets and the kings; the prophets stood, armed only in righteousness before kings who were all powerful dictators with the power of life and death, and publicly denounced them for transgressions against Jewish law.

The Concept Of Tikkun Olam

Furthermore, during the long period of almost two millenia when the Jews were stateless, the Rabbis were in effect not only their spiritual leaders, but acted also as statesmen vis-à-vis the hostile powers arrayed against them. The Rabbis were successful not only in keeping the Jews physically alive, but also spiritually alive and convinced that they were, despite the vicissitudes that persistently confronted them, still God's "chosen people." They achieved this through the concept of "Tikkun Olam," the mending and redemption of the world — the whole world — not only of the Jewish people. The concept was incorporated into our daily prayers as part of the concluding *Aleynu* prayer which expresses the hope that: *l'saken olam b'malkut shaddai* (the world will be perfected under the kingdom of the Almighty). It would appear (if one is permitted to speculate on the motivations of God) that, having destroyed mankind in the Flood for their imperfections and having started again with the descendants of Noah, He decided this time to choose the descendants of Abraham and make them a "pilot people" who might, by living according to His commandments, set an example to mankind of righteous living. This was by no means an indication of the innate superiority of the Jews, but merely a challenge to them to attempt to live up to a higher ethical standard than the rest of the world. The incident of the Golden Calf demonstrated how long and hard the road to redemption would be.

The Rabbis, of course, agonized over every incident of backsliding, and there were many in the next thousand years of Jewish history. When in 70 C.E. the Jews were finally expelled from their land, the Rabbis proclaimed that this was God's punishment for their transgressions; but since in Judaism hope is a theological imperative, they also taught that if the Jews mended their ways and in future remained faithful to the Covenant they would be led back to the land by the Messiah who would usher in a new era which they termed: "the world to come."

The Phenomenon Of Secular Judaism

This theological posture was enough to sustain the Jews during all the suffering and persecution they endured, until the dawn of the Age of Enlightenment at the beginning of the eighteenth century. The concept of secularism was born with the Enlightenment and spread to the Jews, bringing about for the first time, the unravelling of the two intertwined strands of Judaism, the religious and the secular. This led to a new phenomenon in Jewish life: Jewish secularism. These secular Jews discarded the religious strand of Judaism to which their forefathers had clung for so long and proclaimed their dedication to the nationalist strand only.

Paradoxically, these non-religious Jews turned out to be the founders of the Jewish state and not the religious Jews, who continued to wait for the Messiah. These secular and socialist Jews founded Zionism which developed its own secular "theology." Its tenets were: antisemitism will never be eliminated and the only safety for Jews lies in having their own state; Judaism is not a religion but a nationality; the Jews are not a "chosen people" and when the state is established the Jews will live in it exactly like Frenchmen in France or Germans in Germany; when the state is established all Jews in the world will come to live in it; those who do not will disappear either by persecution or assimilation; the center of Jewish life will not, as heretofore, be the synagogue, but the Jewish state, and more specifically Jerusalem.

When Israel was founded in 1948, these principles were adopted by the Israeli Government, and proclaimed to the Jews of the Diaspora. Ben Gurion made his famous statement that reverberated throughout the Jewish world: "a Zionist is a Jew who comes to live in Israel."

However, it quickly became apparent that while the overwhelming majority of Diaspora Jews now considered themselves Zionists, and pledged support for Israel (the only exceptions being the ultra-orthodox who maintained that attempting to establish a Jewish state before the coming of the Messiah was heresy). Nevertheless the great majority of Diaspora Jews had and apparently still have no intention of coming to Israel.

The Israel/Diaspora Relationship: An Ongoing Dilemma

This was the beginning of the dilemma that has plagued the Jewish world since 1948 and continues to do so until to-day: the relationship between Israeli and Diaspora Jews.

The Ben Gurion statement was quickly repudiated by the Israeli government, since it became a source of irritation for Diaspora Jews, on whose unwavering support Israel had to rely. Still, the Israelis have never been able totally to eliminate the denigration of Diaspora Judaism from their rhetoric; in fact this denigration is inherent in their "theology" as outlined above. Sometimes this denigration is hinted at obliquely; sometimes it is stated quite openly. Several years ago Amos Oz came to Montreal and addressed over 1000 Jews at my synagogue, Shaar Hashomayim. This is what he said, briefly summarized: "Diaspora Jews are living in a museum; if you don't want to come to Israel, turn your chairs to face Israel, where we Israelis are creating the Jewish future; you can only be an audience, until you finally disappear either by persecution or assimilation." Other Israelis will not be so forthright but we can understand that this is what Israelis must believe in order to withstand the terrible tribulations that have plagued Israel since its inception. This is their "theology."

The Skewing Of Diaspora Life

No one can deny that the continuing confrontation between the two theologies has had a deleterious effect on Diaspora Jews. More and more of us are beginning to practice a vicarious Judaism, centered on fund-raising and lobbying for Israel, and are also increasingly uncomfortable with the single most basic tenet of Rabbinic Judaism: the "chosenness" of the Jewish people. This is due to the emphasis on egalitarianism which grew out of the Enlightenment and found its most famous expression in the American constitution in the phrase, "all men are created equal." Unfortunately, the commonly held — and completely erroneous — perception, even among Jews is that "chosenness" implies an inherent superiority of Jews over the rest of mankind.

Tikkun Olam Offers An Ideology For Diaspora Youth

Just how badly these conflicting pressures are skewing Diaspora life was dramatically illustrated by a 'cri de cœur' delegates to the recent Congress Plenary heard from a Jewish youth leader, Joey Felsen. He was there as a recognized spokesman for Canadian Jewish youth, and this is what he said: "Students are not getting involved with the community, and quite frankly this is because this community does not attract them. Students are not interested in the big gala dinners. They are interested in understanding why it is important to be Jewish, and it is very rare to find someone who can properly articulate why we students should seek our own identity. There is a lot of cynicism around campus among Jewish students. We can't understand why it is important to keep all those rituals. We are looking for someone who can give us some meaning and purpose to our lives, to give us an ideology."

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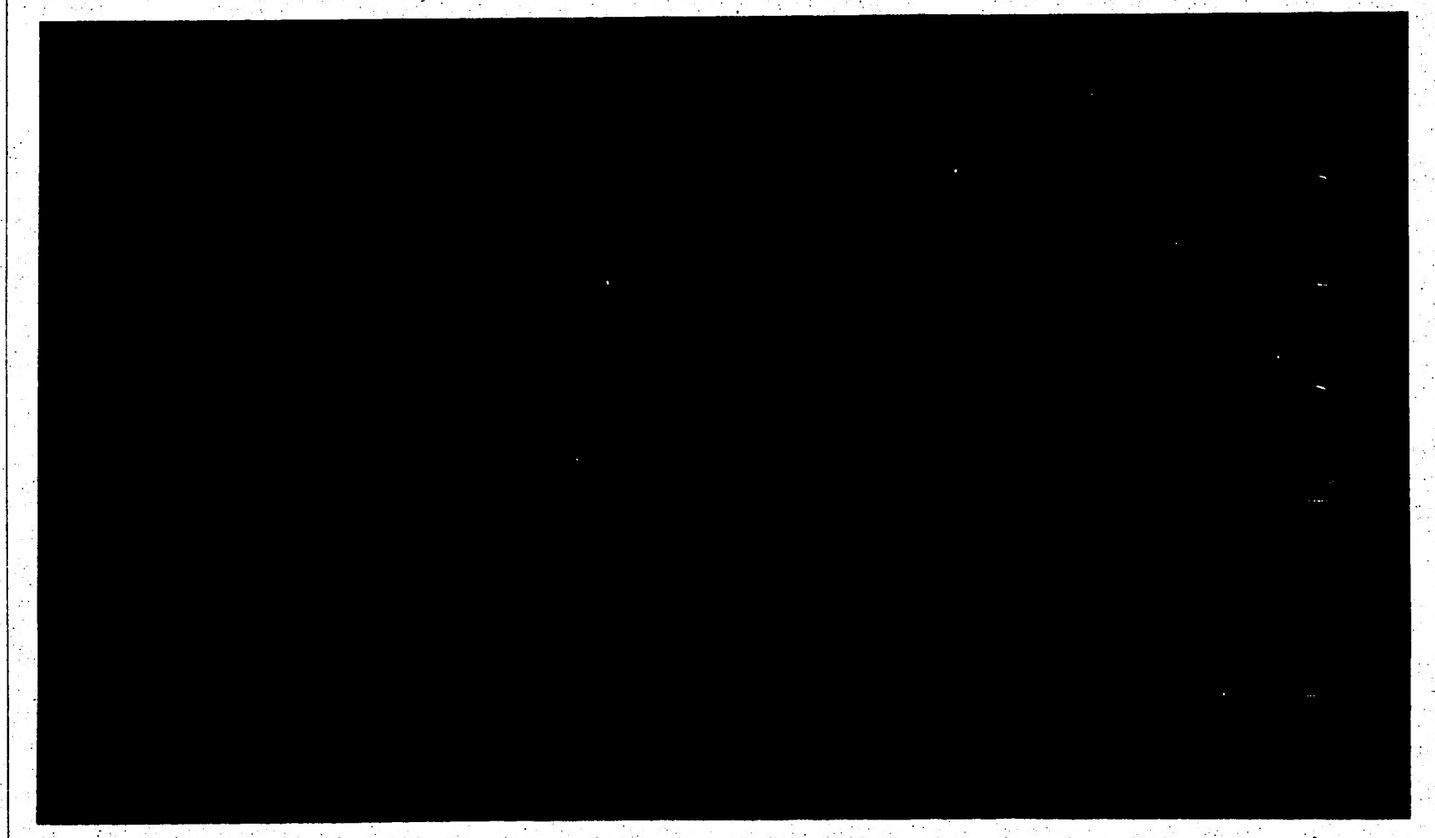

"HISTOIRE" BY GHITTA CAISERMAN-ROTH HADASSAH-WIZO ART AUCTION, MONTREAL

William Abrams *is the Editor of Viewpoints.*

Zionism Without Heroes

Prof. Gil Troy

Two years ago, a sixteen-year-old at a Zionist summer camp asked me: "What's the big deal about Israel? It seems like an okay country, but so is Spain. And I've been to Spain."

Menachim Begin's death reminded me of my young friend's question. Now, the last of the great Zionist heroes has been buried. The short, gruff Yitzhak Shamir pales before his legendary mentor, just as the other uncharismatic Yitzhak, Rabin, always paled next to Labor's pantheon of David Ben Gurion, Golda Meir and Moshe Dayan.

If Ben Gurion was Israel's George Washington, Begin was its Abraham Lincoln. Both Lincoln and Begin faced a fraternal conflict that threatened their young nation's survival and moral standing. Both were men of peace who went to war. Each eloquently articulated his people's relation to their land and to God. Each was humbled by his power and his role in sending young men to die.

Begin Rejected "Chosenness"

But while Lincoln embraced a positive program, voicing his young nation's commitment to being the "last best hope on earth," Begin was defensive. Rejecting chosenness, the traditional but self-imposed demands that the Jewish nation be an exemplar to others, Begin only demanded equal treatment. When Israel was condemned for allowing the Christian Phalangists' massacre of Muslims at Sabra and Shatila, Begin rejected the other nations' moral calculus by remarking: "*Goyim* kill *goyim* and they blame the Jews." Even when embracing peace, Begin sounded bellicose. When signing the Camp David Accords his call for "No more war, no more bloodshed" sounded more like a warning than a prayer.

Love him or hate him, few could deny Begin's grandeur. The paradoxes of his life were truly stranger than fiction — the wanted terrorist who won the Nobel Peace Prize, the fire-breathing militant who was demoralized by the Lebanon war, the demagogic "King of Israel" who lived in a small apartment and eschewed a state funeral. And in keeping with the tradition of too many great men, this visionary bequeathed his party to a functionary.

Still, even if the new generation of Israeli political leaders had their predecessors' flair, they would suffer by comparison. Founders by definition are visionaries, distinguishing themselves when the state is merely a dream. The successors, to one degree or another, are caretakers, destined never to measure up.

Few can deny that Israel in middle age has lost some of her allure. *Exodus* would appear frivolous and propagandistic if published in 1992. At the peace talks in Madrid and Washington, no one talked about moral imperatives. The Israeli delegation retreated into comparative morality or Biblical justifications. Talk of *ein brerah* — there is no alternative — is the last refuge of a scoundrel, and not so clear any more. The kibbutzim have turned from farming to factories, replacing milk and honey with industrial pollutants and a mountain of debt. New *olim* from Russia come mired in bourgeois ideals and determined to drain the state's finances, not her swamps. They ask "What will you give me?", rather than "How can we build and be built?" Each year, thousands of Israelis "descend" to North America in search of their fortunes while only a handful of Americans and Canadians make Aliyah. The truest idealists, the last of the *chalutzim* (pioneers), are those who choose to raise new settlements on disputed land. Their lives are shaped by the half-track and the Uzi rather than the plow and the pitchfork.

Zionism Harder To Justify To Diaspora Jews

With the heroes gone and the romance fading, it becomes harder to justify Zionism to North American Jews of any age. Ironically, this crisis in Zionist identity comes just when Zionism should be trendy in North America. Isn't Zionism the Jewish ticket into a multicultural world? Shouldn't Jews be embracing the notion that North American society is a salad bowl rather than a melting pot, a home for many different traditions and ethnicities rather than one monolithic whitebread culture? And yet, not only do multiculturalists tend to denigrate Zionism out of a misguided solidarity with the "third world," but many Jews in Canada and the U.S. reject multiculturalism themselves.

North American Jews dislike multiculturalism because, for most of us, the American notion of an assimilatory culture with a center has worked. Jews have thrived in a continent which prizes merits over lineage. The "melting pot," a term coined by the Jewish playwright Israel Zangwill in 1908, captures the North American Jewish aspiration to join the club. The "mosaic," a term most prominently associated with New York's first black mayor David Dinkins, reflects the African-Americans' realization that they will never truly belong. In the U.S. especially, multiculturalism voices class-bound frustration in ethnic terms. Jews are neither welcomed nor anxious to join, because we're "in" not "out." In Canada, the Cohens tend to ally with the anglophones not the francophones, just as in the U.S. the Schwartzes ally with the O'Malleys and the Cabots rather than the new immigrant groups or the blacks.

Is Zionism outmoded? Has it lost its North American appeal? As Israel enters middle age, the Cold War fades, the Palestinian question festers, the question will only become more difficult. Suburbanite Jewish teenagers in particular find the concept odd. Many of these third and fourth generation North Americans are thoroughly comfortable in their birthplaces and do not need a homeland.

Zionism Still Defined By Pre-State Realities

Clearly, North American Jews need to redefine their relationship with Israel. Yet Israelis insist on parroting the old Zionist nostrums of the last hundred years. North American Jews speak of Diaspora. Israelis speak of *Galut* or exile. In the hands of the sensational Israeli press, every ember of anti-Semitism in the United States or Canada becomes a conflagration; every successful North American Jew is a potential Dreyfuss.

This bleak and outdated view of Galut life is fitting for Zionism, which to an astonishing degree, is still defined by its pre-state realities. Zionist ideology has yet to acknowledge the existence of the state of Israel and the geographic and demographic realities of post-Holocaust world Jewry. The major Zionist thinkers — Theodore Herzl, Ahad Ha'am, A.D. Gordon — have not been replaced. The philosophy remains rooted in nineteenth -century Europe. One hundred years ago, a stateless people, spread out over a continent, mixed their struggles for statehood with then-current doctrines such as Marxism. Now that the Soviet Union has disintegrated, it seems that the only remaining Marxists in the world can be found in North American universities and Zionist organizations.

Of course anti-Semitism still exists, but it does not threaten Jewish survival. North America is not Europe, no matter what Mordecai Richler and old-guard Zionists might think. North of the border, linguistic tensions upstage anti-Semitism, just as south of the border, racial tensions dilute the threat of anti-Semitism. Anti-Semitic French Canadians hate Jews simply because they are English-speaking, just as anti-Semitic blacks hate Jews simply because they are white. In each case, for the first time in history, Jews are not simply allied with the "oppressive" majority — they belong to the majority. Israel can expect few refugees from either Quebec or Los Angeles.

Similarly, while assimilation does threaten Jewish survival, it is not clear that Israel is the answer to this spiritual and demographic scourge. Thanks to Begin and Shamir, the rabbinic mafia in Israel has divorced millions of Jews from traditional Judaism. Most Israelis retreat into secularism from the fossilized medieval offshoot the Ministry of Religion imposes on them. As a result, New York is more likely to foster creative strategies to fight assimilation than is Jerusalem. If in doubt, ask any Conservative or Reform Rabbi who can function in the *galut* but is illegitimate in his homeland.

Old Rationale For Zionism No Longer Works Today

None of the justifications for Zionism that swayed me when I was sixteen will work today. But if we cannot find an answer free of the heroes or the ghosts of the past, what kind of an answer did we have in the first place? The true test of an ideology comes not only when all are against you and you have no choice, but when some other alternatives emerge as well. It is easy when everything is black and white; the challenge comes when shades of grey begin to emerge. If Zionism is simply a defensive reaction, it should wither with anti-Semitism. If the revolution cannot survive in middle age, as the Founders die and kibbutznikim buy CDs, then perhaps it was not meant to be.

Anti-Semitism was the central Zionist rationale, for valid reasons. Leo Pinsker, Theodor Herzl, and Ze'ev Jabotinsky had to teach that ultimately, no accommodation with the *Goyim* was possible. How else could a passive people unite and transform themselves? A century later, the vision is a reality, Israel functions as a refuge from Ethiopian and Eastern European anti-Semitism. Still, a vital and relevant North American Zionism can only happen once a more positive rationale is found and Israelis stop trying to prove that Zionism and Diaspora life are mutually exclusive. No one would want to force North American Jews to choose between their comfortable reality in the *Galut* and the Zionist dream.

Zionism Offers Community

Zionism needs to address some needs, it must be a solution to some kind of Jewish problem. And it is. But rather than being the answer to Jewish misery in the *Galut*, it has to respond to Jewish success. The North American teenager who has never experienced anti-Semitism, whose parents assimilated for him, who has an alphabet soup of creature comforts with his CD, his TV, his VCR and his Mac, still feels deprived. The modern technological world offers a smorgasbord of individual delights, all of which dissolve the ties that traditionally have kept human beings together. Insulated from one another by our toys, we need a meaningful community.

Zionism offers Jews that community; Zionism, the national liberation movement of the Jewish people, helps us understand our Judaism better and like it more. Zionists teach that Judaism is not simply a faith, nor is it merely an ethnic affiliation. Zionism invigo-

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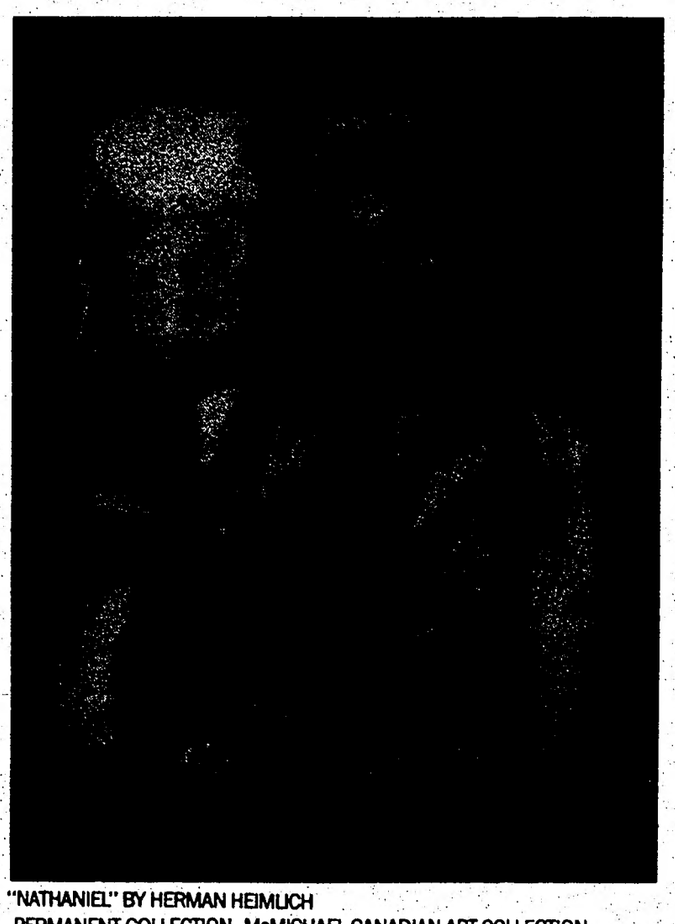


"NATHANIEL" BY HERMAN HEIMLICH
PERMANENT COLLECTION, McMICHAEL CANADIAN ART COLLECTION

Chutzpah: The Next Generation
A Review Essay

by Edward M. Morgan

I think I was in junior high school when I first realized that the Jews as a people had their identity and place in the world. It was an awkward time for me, being caught for the moment between Sandy Koufax and Bob Dylan. But it was a fine time for the Jews.

Teachers in my public school were careful never to pray or preach. The political horizon for my buddies and me was mostly defined by my friend Rick Jacobson's older brother, Barry, who had grown his hair almost to his shoulders, and he fought with his parents in just the same way as his gentile friends. We led Jewish lives and knew it, we went to Hebrew class after school, but there just weren't Jewish issues in our lives. We took off the high holidays as usual and had our *bar mitzvahs* during that year. Everyone was invited.

Then out of the clear blue sky, as it were, just as the season ended and reruns began; the Egyptian air force was bombed into mush. My mother watched television for six whole days. When my awareness of Jewish nationhood finally struck, the circumstances were dramatic. I was a little startled, never having seen a bald Jewish man wear an eyepatch before, but the victory seemed logical enough. As far as I could tell this lunatic Nasser thought (and fought) in Klingon style, doing badly on both accounts. Rich confided that Barry was a little uneasy about the whole violent thing, but what the hell — we won big. I sailed into high school and out the other end five years later with the Jews riding what seemed to me to be a natural high. It would last through Mark Spitz and the Munich terrorism until well into college.

Cannot Relate To Dershowitz Frame Of Mind

Alan Dershowitz's *Chutzpah* is a well written book that I find hard to read and an interesting book that I find just can't keep my attention. I don't know if the problem lies with Dershowitz or with me, but my inability to be absorbed by this book is not for want of trying. As a writer he's clever, as a lawyer he attracts great cases, as an activist he's obviously *chutzpadic* (in the most positive sense of the word), he's 50 years old and still yelling at my parents' generation. How can you not love him? But the funny thing is that Dershowitz's discussion of his cases and various issues of Jewish interest jars both my legal and, more importantly, my Jewish sensibilities. It surprises me to say so, but in many ways I just can't relate to Dershowitz's frame of mind.

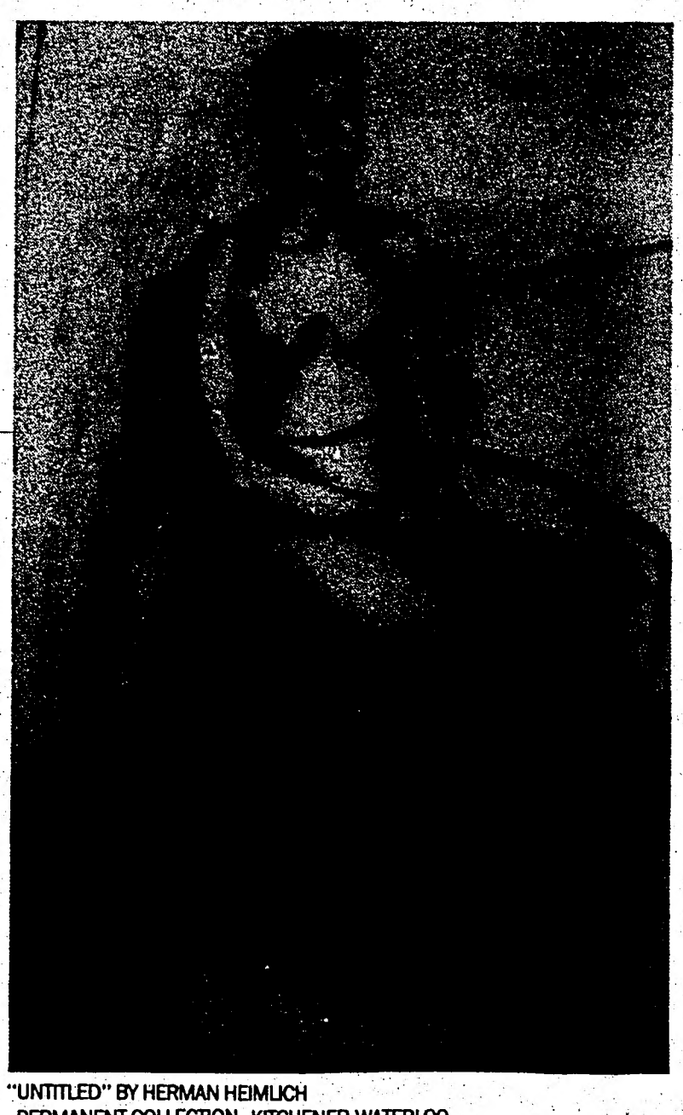
Although Dershowitz is not, of course, a member of the older American Jewish establishment and its leadership at whom *Chutzpah* rails, neither is he the youngest *kacker* in the world. Dershowitz was in college in the 1950's and I was there in the 1970's, he went to law school in the 1960's and I went in the 1980's. The spread in years is not huge, but there's just enough of a gap between us to make for an interesting generational clash. It's a clash that has to do in equal parts with the progress of Jewish life in America and with teenage hormones spoiling for a fight in pacifistic times. The Six Day War was a great gift for an adolescent looking to beam up from a confusing era.

Jewish political consciousness came to me not in the form of a response to anti-semitism or ghettoization, but as a kind of non-American, rebellious patriotism. We were an ancient and modern nation with uniforms of our own. Dershowitz describes so well the Brooklyn *schtetl* of his childhood where *Yiddishkeit* humor and the ghost of Eastern Europe were palpable in everyday life. I grew up 90 miles and a decade or two away in Philadelphia, and we had none of that. For us it was the sheer *darween* of the times (as *machismo* is called in Israel) that meant everything. Rick and I stayed up late to see Charleton Heston as Ben-Hur win a vicious chariot race; we turned on the T.V. news and heard the sonic boom of a jet over the desert; we bought an elaborate, mean-looking plastic model and painted a blue Star of David under its wing. Barry closed the windows so we could all smell the glue.

As he narrates it, Dershowitz's involvement with the Jonathan Pollard case began at the appellate level with Pollard already imprisoned for his espionage activities and his lawyers seeking a reduced sentence. Utilizing an advocacy technique for which he has received healthy doses of both admiration and criticism, Dershowitz fired off his first set of submissions not to a judicial body, but to the New York Times. The gist of this pitch was that Pollard, who was convicted of spying for Israel, a country allied with the United States, had been dealt with more harshly in sentencing than had Americans convicted of selling U.S. security secrets to their country's enemies; and, moreover, the intellectual and political leadership of the American Jewish community had in a way colluded in, or at least acquiesced to, this unequal treatment by condemning Pollard in droves in order to prove their own singular American loyalty. Dershowitz further pursues the appeal in his book, arguing that the Jews reacted a if they felt their relationship to the U.S. government to be that of guests to a generous host rather than that of citizens to their own polity. Encapsulating the book's central theme, Dershowitz demands of his community and its leaders the *chutzpah* to assert the equal protection of Pollard as an (albeit disloyal) American. A nice piece of lawyering.

Dershowitz V. Avineri: Pollard

At the same time as Dershowitz was becoming involved with Pollard, the Hebrew University's noted political theorist and Hegel scholar, Shlomo Avineri, jumped into the fray of Jewish angst over the Pollard issue in uncharacteristically public style by authoring an open letter accusing his American co-religionists of exhibiting a mentality of exile (*galut*, in the more evocative Hebrew rendering). Sounds similar, perhaps, to Dershowitz's point, in that both address the fear of the dual loyalty charge that haunts diaspora Jewish communities. Dershowitz's response is that Avineri misunderstands not so much Jews, but America and its constitutional guarantees. But as a Hegelian with a natural love of dialectics, Avineri's admonishment has a multi-dimensional ring to it that vibrates well beyond Dershowitz's civil libertarianism. By contrast to Avineri, Dershowitz seems to have travelled to the vast frontier of Jewish self-identity in the Starship Enterprise, armed with some *haimishe* morals from the Bill of Rights but otherwise with his conceptual phasers on stun.



"UNTITLED" BY HERMAN HEIMLICH
PERMANENT COLLECTION, KITCHENER-WATERLOO

With his missive from Jerusalem to those in New York not to wear their (now voluntary) exile on their sleeve, Avineri harks back to his philosophical mentor's vision of personality as a self-conscious awareness of others, which in turn demands an awareness of one's context. In short, he takes the Hegelian notion of personal identity, supplements it with the we/they logic of nationalism, and applies the mixture to contemporary Jews trying desperately to interweave themselves into the fabric of the American republic. The Pollard affair brings to the surface the constant crisis of context that is the subtext of the entire diaspora story. The American social and legal context, with Dershowitz accusing the Jews of acting like guests rather than like hosts, merely gives the story an extra added twist. The Avineri diatribe is aimed both at the recipients of Dershowitz's venom for their misguided sense of loyalty and equality. It's a great contest. In their dedication to create a new persona, one thing that the Zionist pioneers never changed is that Jewish virility depends on not letting you win an argument.

Avineri's accusation, of course, represents for Jews a command to reconcile the irreconcilable — difference with similarity, independence with assimilation. Redemption comes in choosing to be chosen. It's a Hegelian fusion in a Zionist mold that I heard, not in so many words, from 1967 onwards: "The march of God in the world, that is what the state is." It may not have been conscious, but the dialectical impulse was alive and well in Philadelphia. I had relatives who were believers, and they spent time redeeming not the Land, but the bonds of Israel.

Teenage Rebellion Against Both Pacifism And Patriotism

What was really important for my friends and me, though, was that we could finally be part of and stand apart from the rebellion going on around us. There's nothing like viewing Earth from space to make tensions at home look small. We couldn't march on Washington — Rich's mother didn't trust his *mishugah* older brother to watch over us any more than mine did — but we could stay right in our own neighbourhood and march on Sinai. By the time I was mid-way through high school we could be cynical about both sides of the straight/counterculture divide. Rick tossed off his brother's flowered shirts and wore khaki to school, his dad's W.W. II dogtags bouncing light off his unbuttoned chest. I bought a pick comb for the loose, Jewish afro effect, and it hung from my back pocket like a weapon. Our speech reduced itself to the unnaturally slow, sarcastic drawl of those who know much more than their listener. From June 1967 through graduation from high school, our five year mission was to seek out new worlds. Teenage vanities combined with an ethnic consciousness in a quirky, but distinctive way, marking our rebellion from the patriotism and pacifism that divided (but to us united) the half-generation and generation ahead of us.

It strikes me in reading Dershowitz that between my youth and his a remarkable transformation took place. Dershowitz first experienced Jewish exclusion from (and some discrimination by) the American mainstream before learning of Jewish self-assertion in politics and law. I first experienced Jewish national success (or at least its distant afterglow) and had to learn later of historical and present day Jewish suffering. Nowhere does the difference in attitudes come out more starkly than in Dershowitz's discussion of the Law of Return, Israel's statutory cornerstone. While my instinct is to do what my friends and I have always done — to revel in our difference, our

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The Power of the Synagogue. But . . .

by Jerald Bain

For Jews who have a memory of their childhood, of their roots, of their parents and family, of the *shtetl* they never saw, of the Israelites wandering the desert, of every Jewish adventure and experience that they ever had or imagined their ancestors to have, the synagogue provides an incredibly potent source of emotion, identity and nostalgia. At a synagogue service one finds other Jews who share with you a common history, a common memory. The same weekly readings are being read in synagogues around the world and have been so read for centuries. The Torah and Haftorah portions have been the thread, nay, the cement, that has provided a stability, an apparent changelessness, an ongoing tradition that has helped to keep the Jews together as a cohesive people.

The synagogue is filled with such emotion — the chanting, often plaintive, the music, the ritualistic format for celebrations, and observances that have provided solace and comfort and a sense of unendingness. What a powerful, powerful magnet the synagogue has been, and is, in the identification of one's Jewishness and in the continuity of the Jewish people. The sights, the sounds, the rabbi, the people — old and young — the visions, the memories: a powerful force for Jewish identity — almost the most powerful in today's Jewish world — a force of intensity and passion; but . . .

What 'But' Can There Be?

What *but* can there possibly be? Who can deny the magnetism of the synagogue? Who can deny its traditional role as the focal point of Jewish life? Why should anyone introduce a *but*? The *but* has to do with the base upon which the synagogue is built — religion, God, worship, transcendentalism. The synagogue is fundamentally a house of prayer. Whatever emotions the sights and sounds arouse, whatever the programs, whatever the cultural events, the synagogue is primarily an institution dedicated to the devotion to God and the divine. Not all Jews relate to the divine, to a God force, to a transcendental power. And a goodly number of those who don't relate to the divine are synagogue members themselves.

The emotional impact of the synagogue is undeniable. But despite this emotion, one has to deal with the words of the prayer book. Despite the beauty of the music and the songs, one has to come to grips with what the words mean — essentially, exaltation of a God who, for many congregants and a significant number of non-synagogue Jews, is non-existent, or at best, irrelevant.

Synagogue members for whom God is either non-existent or irrelevant have made their choice. They have decided that the only way for them to identify as Jews is by being members of a synagogue, despite their personal alienation from transcendentalism. To them, God may be irrelevant, but for them the relevant factors are: the synagogue is a recognizable Jewish institution, the songs, the prayers (whose Hebrew words for them are more sounds than they are words), the traditional way of observing life cycle events and holidays. These non-God oriented Jews are at home in the synagogue for many possible reasons: their parents are synagogue members, their friends are synagogue members, they know no other way of expressing their Jewishness, the synagogue provides a Jewish education for their children. That they don't relate to the God concept in a philosophical way is of no importance to them. The form is more important than the content.

Jews For Whom God Does Not Exist

But there are Jews, many of them, perhaps the majority in the world, for whom God either does not exist, is irrelevant, or is an entity not to be considered as an object of worship or devotion. Most of these are Jews who are just as emotional, just as nostalgic, just as concerned about Jewishness and Jewish life as their synagogue counterparts — sometimes even more so. But these are Jews who, despite the warmth and emotion of the synagogue, cannot identify with the words in the prayer books, the words of the liturgical songs and the unqualified acceptance of the Bible as the ultimate source of truth and morality. These Jews feel alienated from the concept that moral and ethical behaviour is God-inspired and God-directed. These are Jews who feel that human beings have their destiny in their own hands and are the architects of their own morality. Some of these Jews will identify themselves clearly and distinctly as secular humanistic Jews. Others, with a secular Jewish philosophical persuasion, either reject the idea of identifying themselves as a particular species of Jew, or simply engage in Jewish activities which have virtually no religious connotation to them at all.

What Are Secular Humanistic Jews?

Unbeknownst to a significant segment of the established Jewish community, a segment which believes that Jews are divided into two main streams in Judaism (religious and nationalistic), there is yet another stream of organized Jewish life — the secular humanistic stream. If one wished to invoke the esoteric, as some secular Jews do, the claim might be made that Spinoza, excommunicated from the Jewish community of Amsterdam in 1656, was the first secular Jew. He certainly introduced a philosophy whose God was much different than the fatherly and lordly God of Judaism and Christianity. He introduced the idea that one could think about the universe in new and challenging ways. Although his philosophy had many secular elements to it, the secular Jewish world, however, really came into being with the Haskalah, the Jewish enlightenment, when Jews in large numbers either changed the traditional religious ideas or broke from religion altogether.

In the 19th century and into the 20th century, secular Jewish life flourished in Europe and in North America. The instrument of communication was primarily the Yiddish language; the culture was the history and lore of the Jewish people; the artists were the Yiddish writers, poets, musicians, actors; the philosophy was the creativity of the human spirit and its self-reliance; the politics varied and often found expression in socialism, communism, or Zionism. And the secular Jewish root of Zionism is well entrenched in the history books of our people.

Today, there is a small, but highly active and energetic secular humanistic Jewish movement of international proportions. Its financial and personnel resources are limited, thus hampering its ability to generate wide scale attention. But the intellectual and creative energy it has mustered, in a relatively short span of time, attests to the interest it has evoked and the need it has answered for many Jews in many countries around the world.

"COWS AT YAMASKA RIVER" BY SHELDON COHEN
HADASSAH-WIZO ART AUCTION, MONTREAL

The secular Jewish movement of the 1990's is a new brand of Judaism, a new approach to one's Jewish historical and cultural roots, an approach that came into being largely after the Second World War, most notably in the 50's and 60's. This new Judaism, whose fundamental focus is the primacy of human thought and action, is not bound by language, politics or a preset dogma or tenet. The new Judaism is built upon the foundation of the totality of the Jewish experience, which includes the entire gamut of Jewish cultural existence. The divine is not an enemy — it is regarded by secular Jews as simply not necessary or integral to conducting Jewish life.

What does this mean in practice? Theory and philosophy are one thing — practice is another. Throughout North America and around the world there are secular Jewish organizations with programs very similar to those found in synagogues: study groups, discussion sessions, social action projects, cultural events, children's education, social events, leadership training, programs for youth, newsletters, magazines, conferences, community participation, holiday observance. How can one observe Jewish holidays without religious overtones? It takes creative effort, but it can be done and is being done around the world. It requires doing what Jews have been doing since the birth of the Jewish people — rewriting and recreating the stories, focusing on philosophical ideas rather than ritualistic practice. There is no Jewish holiday from which a humanistic message, as opposed to a theistic message, cannot be extracted. Every Jewish observance has a human focus and it is this focus which is enlarged upon. The great Jewish literary sources, including Bible and Talmud, are for use by one and all. Secular Jews have come to understand that and are increasingly taking advantage of it.

Every Life Cycle Event Can Be Done Secularly

Some critics of secular Judaism will argue that to provide a cultural educational base is insufficient to sustain the Jewish people. Perhaps they're right — time will answer this criticism. The critics go on to say that without providing for the life cycle events of individuals and families, the superstructure will crumble. True enough. What life cycle event cannot be done in a secular Jewish way? None. Every life cycle event can be creatively restructured to reflect the needs of contemporary Jews. This includes baby-naming, brit, bar/bat mitzvah, death. Well, what about marriage? Secular Jewish leaders in North America are now being certified by the Leadership Conference of Secular and Humanistic Jews, the official certification arm of the International Federation of Secular Humanistic Judaism (IFSHJ). The Ontario government as well as several states recognizes this certification for the issuance of a licence to perform marriages — and such licences have already been issued.

In 1986, in Detroit, representatives of the secular Jewish movement from around the world (North America, South America, Europe, Israel, Australia) came together to create the IFSHJ. This was a project spearheaded by three organizations, The Congress of Secular Jewish Organizations (North America), the Society for Humanistic Judaism (USA) and the Israel Association for Secular Humanistic Judaism. One of the major undertakings of the IFSHJ is the development of an educational wing for the training of leaders, the International Institute for Secular Humanistic Judaism, which holds seminars in Israel and in North America. The Institute's head office is in Jerusalem.

Zionism And Religious Denominations Are New Creations

It is an outmoded concept to hold that the Jews travel in one of two paths, the religious or the nationalistic (with Israel as the central focus). The Jews have always diversified and expanded their horizons. There is no Jewish movement in existence

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THE POWER OF THE SYNAGOGUE. But...

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today which has any resemblance to a Jewish movement of biblical times. There is no Jewish movement today which is identical to the Jewish movements of the middle ages. Every branch of religious Judaism is a new creation; Zionism is a new creation; Jewish communal life as we know it today is a new creation; the secular humanistic Jewish movement is a new creation, albeit still in its formative stages.

There are, thus, multiple ways of expressing one's Jewishness. Significant numbers of Jews choose the religious route; significant numbers choose the Zionist route whose fundamental thrust is that Israel represents the centrality of Judaism whether of the religious or secular stripe. But for secular humanistic Jews the foundation upon which their Judaism is built is not God-oriented or Israel-oriented, rather it is oriented toward the manifold ways in which Judaism can be expressed without invoking the divine, the transcendental, the mystical and the supernatural.

Jews Can Relate To Jewishness Without Religion Or Zionism

This is a concept which many Jews find hard to grasp. Some will argue vociferously that the essence of being a Jew is to carry God in one's heart and without God there is no Judaism. If this were so, perhaps a majority of the world's Jews would be excluded from the fold. Others argue that Jews are inextricably bound to the land of our forebears. Since most of the world's Jews have chosen not to so bind themselves in the way it really counts, then this argument, too, loses its practicality. Yet Jews continue to relate to their Jewishness; and many do so in a fashion which is neither religious nor Zionistic.

One of these ways is called secular humanistic Judaism. These words are often confusing, but unfortunately, there are few others that clearly describe this branch of Judaism. Secular means "of this world" or "not pertaining to religion." Humanistic (not to be confused with humanitarian) is used in juxtaposition to the word theistic and describes a philosophy which states that human beings are responsible for themselves and for their own morality. Secular humanistic Judaism asserts that it is we humans who determine decent human behaviour, not a transcendental force or power.

Humanists Maintain That Human Beings Not God Are Ultimate

Is there a difference between the descriptions *secular* and *humanistic*? Some would say that they really describe the same ideology. Others would say that the word *secular* has a negative connotation because it pertains to that which is non-religious. Others would contend that the word *humanistic* gets confused with the word humanitarianism which could, of course, be applied to anyone of whatever religious or non-religious persuasion. The fact is, that the secular Jewish movement has a strand which identifies with the word "secular," and another strand for the word "humanistic" carries a strongly positive message about one's approach to the nature of existence. The secular strand had its origins in Yiddishism, in social activism; the humanistic strand had its origins among Jews whose Jewish identity emanated from the synagogue. In practice, both strands are philosophically united in the view that human beings have total responsibility for human events and human history.

What is clear, abundantly clear to any honest observer, is that religion and the God idea no longer command the attention of many, if not most of the Jews around the world. Despite the pull of the synagogue, with its warmth, its comfort, its nostalgia, its memories of what once was, Jews in large numbers cannot relate to the words of the prayer books and will either find new creative ways of maintaining and enlarging upon their Jewishness or they will be lost to the Jewish people forever. The day is long past when we can sermonize about what people "should" do, what they "should" believe and how they "should" act out their Jewishness. The invocation of all these "shoulds" which have come from on high have thus far failed to solve the problem of Jewish continuity. We would do better to be a little more creative and a little more open to the reality of life as it really is.

ISRAEL, DIASPORA AND TIKKUN OLAM

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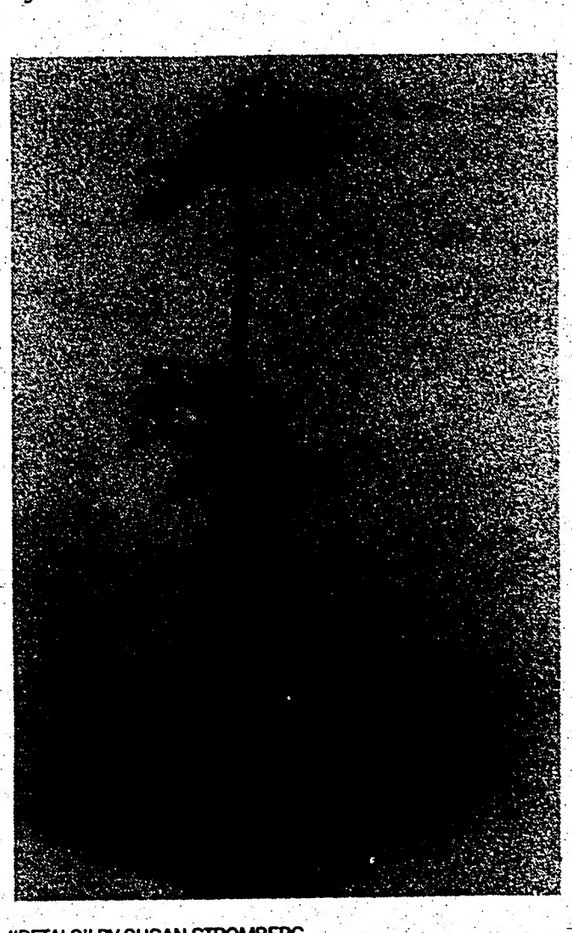
Can we Diaspora Jews offer our youth such an ideology? I would submit that it may be found by updating the concept of Tikkun Olam and examining it in a modern context. During the Middle Ages Tikkun Olam was understood as a call to the Jews simply to survive, to remain steadfast in their loyalty to the synagogue, the community, the Jewish faith, until the arrival of the Messiah who would usher in the redemption of the world. Today, with the shrinking of the world due to the amazing progress in communications which brought universal awareness of the problems facing all societies — environmental pollution, drugs, AIDS, gun control, sexual exploitation of women, to name only a few — a much more active role for Tikkun Olam is taking hold. Now the concept of Jewish chosenness can be interpreted as a challenge to take the lead in Social Action on behalf of all members of society, to engage in consciousness-raising. This must be done first among Jews so that they can, by their own behaviour, fulfill their role as a "pilot people" and then undertake to marshall other communities and other faiths to engage in a joint all-out effort to lobby our governments to enact legislation, for only legislation can seriously attack these horrendous ills of society. It is too late to wait for the Messiah; we must undertake the task ourselves. Franz Kafka captures the essence of this concept in a famous epigram: "The Messiah will come when He is no longer needed." This is a task that gives meaning and purpose to being a Jew, especially in our open society.

Tikkun Olam Offers A Solution To Israel/Diaspora Tensions

Furthermore, this is a task that only we Diaspora Jews can undertake. We have now established ourselves in our society and have time, energy and money to devote to such activities, without in any way diminishing our efforts on behalf of our own community and of Israel. In this way also, both segments of the Jewish world, Israel and Diaspora, can jointly fulfill the Covenant of Sinai which enjoined us to be a kingdom of priests and a holy nation. Israel can continue the holy task it has been performing since its inception, that of providing a safe haven for oppressed Jews around the world. Given the tremendous problems the Israelis have faced and are still facing, they cannot realistically be expected to engage in Tikkun Olam for the outside world.

This task Diaspora Jews can and should undertake, thereby establishing for the first time a "modus vivendi" with Israeli Jews that would be cooperative rather than confrontational. Between us, we will ensure the continued safety of Israeli Jews and all Diaspora Jews who wish to join them; and at the same time provide a role for Diaspora Jews who wish to remain where they are to practice a Judaism that properly fulfills the Covenant, and can therefore no longer be considered a vicarious, second class, moribund Judaism.



"PETALS" BY SUSAN STROMBERG
HADASSAH-WIZO ART AUCTION, MONTREAL

ZIONISM WITHOUT HEROES

Continued from page 4

rates the theology and the vague sense of brotherhood. It gives us a land, a people, a history, as essential structures and bonds. It gives us a sense of belonging. Israel, if we have not fought for it, or even visited it, belongs to us. Serbians and Croatians and Bosnians feel an instinctive and often murderous claim to their territory, to their people, as do we to ours. If such instincts do not exist, if we are all so sophisticated and cosmopolitan, why do Canadian Jews take pride in Hugh Segal's success? Why would many of us be pleased to find out that Columbus was Jewish? Why did my grandmother always count how many Jews passed the bar when the exam results were published in the newspaper?

Zionism Injects Meaning Into Diaspora Lives

Of course, if the sense of belonging was limited to an ethnic chauvinism, such ties would not be worth preserving. Zionism, however, is transcendent as well as tribal. As a movement of individual and national self-determination, Zionism is a call for Jewish dignity, cooperation and self-sacrifice. Zionism pushes the individual beyond the self, thereby rejecting the prevailing ethos of the modern world. For over a century, Zionism has been making a *mensch* out of the Jewish people. In the 1880s, Zionism transformed pale scholars into strapping *chalutzim*. In the 1940s, Zionism turned European victims into Middle Eastern soldiers. Today, Zionism needs to help disaffected and self-indulgent suburbanites inject meaning in their lives.

Seen in this way, Zionism is an antidote to contemporary alienation. It repudiates the aimlessness, materialism, and nihilism of today's society. Just as rappers articulate a critique of the white world while calling for black self-determination, Zionism offers the Jewish responses to modernity. Rather than escaping into drugs or searching for intensity by crisscrossing the continent with the Grateful Dead, young Jews can turn to Zionist values and a Jewish community. Even something as trendy as concern for the environment achieves greater depth if linked with Biblical concerns and the Jewish people's ancient love for the land.

It would be nicer and easier if more heroes would come around, if the romance would revive — but that would also be false. Zionism can stand without its props. Zionism can also thrive without necessarily negating all of North American Jewish life — it can be a complement, not just a substitute. Even without Aliyah, ties to Israel, ties to the community, can redirect an aimless life.

Judaism Is Not Just A Faith

Focusing on Zionism as a movement of Jewish nationalism will also save Judaism from the false choices offered by North American culture. For all the talk about Judeo-Christian ideas, ours is not just another faith. We are connected to a land, a sense of peoplehood, a common history. But we are not merely another ethnic group like the Irish and the Italians, because there is a value system, there is a theology, that comes with our history, with our peoplehood.

Individual Jews will place different values on the peoplehood and the faith. But they cannot separate the two. The Reform movement tried for decades to sustain the faith without the nation and finally gave up. Thousands of secular Jewish parents tried to convey a sense of peoplehood without a respect for the religion and ended up brokenhearted as their children married "out of the faith."

Just as Jabotinsky and Herzl struggled to prove that Jews could be proud and strong again, their successors must struggle to rebuild the modern Jews' sense of community. Israel offers the essential building block in all this — it is the touchstone. Rather than boasting of achievements in other's society, Jews can now focus on creating a society of our own. The vision of rebuilding a land on biblical soil, continuing a 4,000 year experiment should be enough to inspire anyone — we should not need enemies or heroes to spur us on. This kind of Zionism is motivated not by outsiders or insiders, but by one's soul. Zionism without heroes and without villains reminds us of who we are — and what we can become.

LETTERS

While I applaud Miriam Waddington's triumph over the Hampstead Board (Religion & Prejudice: A Closed Circle — Viewpoints Sept.3) I cannot agree with her comments about Camp Kadimah. First, Camp Kadimah is not funded by the public purse thus rendering it entirely different from the Montreal situation. Second, the matter of who is a Jew is far more complex than her article would have us believe. Two out of the three Jewish denominations follow matrilineal descent and most Jewish agencies, camps, centers etc. have thus far followed this approach. Not to follow this tradition at this time, when these questions are just being argued, would certainly result in the loss of support from mainstream Jews. Camp Kadimah, as with most Young Judaean camps, was set up as a camp for Jews of the Zionist persuasion, not as a Zionist camp for people of any persuasion.

Eleanor Mintz
Willowdale, Ont.

* * *

I sympathize with Miriam Waddington's reaction to her grandson's rejection from Camp Kadima because he is not Halachically Jewish. Turning this child away is enough to turn him away from Judaism forever. Considering Miriam Waddington's strong Jewish identity and her own continuous commitment to Zionism and Judaism, it would have been judicious to make an exception in this case. Compassion, kindness and tolerance are also part of Halacha.

Aviva Ravel
Montreal

* * *

The very interesting article by Miriam Waddington "Religion and Prejudice: A closed circle," in your recent issue of "Viewpoints," makes for compelling reading.

However, the author weakens greatly her argument when she states: "I cannot accept that a very small group of men sitting in Halifax can act as a rabbinical court to decide which half of a person makes him a Jew . . ." and also " . . . no less an authority than the Baal Shem Tov felt that all ways of worshipping are acceptable to God . . .". In the first instance the "group of men sitting in Halifax" is merely restating an Halachic dictum which has been universally accepted by all Jews for centuries (except for the recent decision by Reform Judaism to accept patrilineal as well as matrilineal descent). The reference to the Baal Shem Tov fails to clarify that his statement was meant for only those practising the Jewish faith and in no way was meant as applicable to all faiths; although I do not believe that its universal implications should be denied.

I fully empathize with Mrs. Waddington in the main thesis of her article, because our family lived through similar experiences when we wanted to enroll one of our sons in a French school in the 60's, only to be told that he had to convert to Catholicism to be accepted. I cannot accept, however, an unquestioned comparison with the experience in Camp Kadimah in Nova Scotia. If this camp is a religious and halachically observant camp, it has every right not to accept halachically non-Jewish applicants.

Morton R. Lang
President, Canadian Council
for Conservative Judaism

* * *

My observations on the article Religion and Prejudice, Viewpoints Volume XX November 4, are as follows:

1. The writer seems unaware of the fact that the Torah given to us at Sinai over 3,000 years ago stipulates that only a child born of a Jewish mother or one who has converted according to Halacha is Jewish. The very small group of men who were sitting in Halifax were only upholding this ancient law, and did have the authority to do so.
2. All Men can worship G-D, since all men were created in HIS image, and are required to pray to HIM only, but in order to serve G-D as a Jew, only the above criteria are acceptable.
3. Obviously, there is a grave contradiction unfolding in her article. Hence, while she fought to send her Jewish child to a Protestant school, her grandson who is not Jewish desires to attend a Jewish camp! Who is justified?

Rebecca Aisenbach
Montreal

Prof. Michael Oppenheim, in his review of Rabbi Dow Marmur's book The Star of Return (CJN, Sept. 3), "was shocked" at Marmur's suggestion that the "covenant between God and Israel is primarily about the land." I chuckled on reading Marmur's remark that "Israel enables us to be Jews by making it possible to enter the covenant without taking upon ourselves the discipline of traditional observance."

By its hundredth birthday, Reform, with the exception of some spokesman, had broadly extirpated national identity (re the return to Israel) and the full structure of halacha from its system. Both shared the flaw of particularity. The founding of the State of Israel was almost as much an embarrassment for large segments of Reform clergy, as it was for Christianity.

Now we learn of the latest Reform insights. Israel, far from being an embarrassment to Reform theology, is at its very center, and is used to negate the ongoing need for halacha and "traditional observance." Wasn't traditional observance already defunct, for Reform, by the turn of the 20th century? Furthermore, isn't the People of Israel's 'particular' land the very place where it can proudly keep the law it has preserved for thousands of years? Or is a burial of this extraordinary tradition, kept at the price of "rivers of blood," the more theologically proper gesture?

Reform Jews at the *kotel* (Western Wall) this *tisha bi-Av*, where I stood with my son Avinoam, would not agree with Rabbi Marmur. Christians stopped to stare as thousands of men donned *talit* and *tfillin* through the day. The remarkable settlement of Bet-El, where my wife, son and I spent a shabbat would not agree. Its modern population presents a moving picture of traditional observance in the modern State of Israel. At least a half to three quarters of a million observant Israelis would not agree. The great Rabbi A.I. Kook, Israel's great first chief rabbi would not agree. The victims of the Holocaust and Jewish history itself would not agree that the People of Israel have finally returned to their land, only to bury the religion that has defined our being.

Rabbi Marmur's suggestions are remarkably significant in the error they reflect. This error itself reflects systemic theological flaws that Reform still cannot shake off. Floundering on the Diaspora scene, Reform desperately attempts to make itself *the* spiritual 'balihbus' of Israel. It's rather unlikely, and religiously unthinkable, that this will ever happen.

Sincerely,
Rabbi Abraham D. Cohen
Downsview, Ontario

CHUTZPAH: THE NEXT GENERATION

Continued from page 5

distinction — one reads in Dershowitz a discomfort at such distinction for distinction's sake. Dershowitz does justify the Law, which reaches out to the world's Jews as immigrants and citizens and to no others, but he does so on the ground of affirmative action; it is the Jewish history of discrimination that grounds citizenship and sovereignty, leaving us wondering what will become of statehood when the historic balance has finally shifted.

Can We Be Both Equal And Unequal?

Writing with what now seems like remarkable (if, perhaps, coincidental) vision in the very early 19th century, Hegel asserted that religious distinctions, much like other cultural and linguistic traits, can prevent the recognition and merger of a self-identifying people. And this can happen, he said (well before the first *Aliya* or even the pre-natal rumblings of the modern Zionist idea), "[a]s once was the case with the Jews and the Mohammedan peoples . . ." One doesn't need religious fervour to get the equation of religious with social identity; it comes, after all, from Hegel, not the Lubovitcher Rebbe. All one needs is the cognizance of otherness that Avineri reads into Pollard's reverberating effect on his more loyal *landsleit*. Sure we're equal to others, says the dialectical logic — the Arabs, the Americans, the Romulans, in fact, all others; that's why we're us.

It's the similarity through difference, the fantasy of belonging by not belonging, that propelled me through my teens. I visited my friend Rick recently and he reminded me that it's a contradiction not easily put to rest. We meet people and are conscious of our other self threatening to pop out through the skin. Rick moved to Israel in his first year of university. Rick, who lives on bread and sarcasm, looked out at Jerusalem from his Mt. Scopus campus one evening, took in the Old City walls, the mosques, the gravestones by the thousands lining the Mt. of Olives — some crumbled and some intact — and felt a sadness he just couldn't shake. Back home we realized, and here we make real our difference, he told me; it's what moved us through exile and it moves us in our return.

Why it is that we're propelled forward and not frozen in our tracks by all of this is beyond me. We strive to be the equal and the unequal of those around us. And although they identified the phenomenon, I'd like to think that, at bottom, it's also all beyond Avineri and even Hegel. Dammit Jim, the good philosopher would have said in the right setting, *Ich bin ein Doktor*, not a rocket scientist. But whether or not we can fully explain it, there is a dynamic to our dialectical identity that is aggressive, brash, complicated, and, for me, missing from Dershowitz's *Chutzpah*. We've moved through contradictory planes of space in my generation, and whatever *chutzpah* we have finds its source in this movement. *Nu*, captain, should we set course for two destinations at once? Make it so, I instinctively want to say.

POETRY by Seymour Mayne

AT NIGHT THE DEW

At night the dew
shines like the patina
on an eye

and everything tall,
standing rooted,
begins to dart from sight —

I flee with the trees, fronds,
birds and flying mites
and take shelter

resting upon the stone
that sweats lightly —

my forehead filled
with dreams of rungs

rising into blinding light.

"And he took one of the stones of the place, and put it under his head, and lay down in that place to sleep." *Genesis* 28:11

THE SONG OF MOSES

The song of Moses
when he beheld

the Egyptians
drowning;

the singing
when he beheld . . .

when he beheld
the song . . .

the singing
after the seeing,

the singing
blocking out —

the tongue no
longer knows

what the eyes
may have seen.

ALL ALONG

for Liba and David Augenfeld

With a daughter
in the house,
will we be spared
the voice
and its awful command?

And the long
trip up mountainslopes,
the terrible
preparations, the heart
stabbed suddenly with fear

as the knife
glinting in the sun
takes on the ironic
smile of a guardian
angel;

and the foolish ram
caught there in the bushes
and my child's voice:
Who was it that spoke,
father? Was it you
all along?

Seymour Mayne is the poetry editor of Viewpoints. His new book, Killing Time, will appear in November. He is Professor of English at the University of Ottawa.